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A portion of the great congregation, with Washington Cathedral in the background, listening to an address by the President of the United States at the Opening Service of the General Convention in the Cathedral Amphitheater on October 10, 1928.

Christmas, 1928



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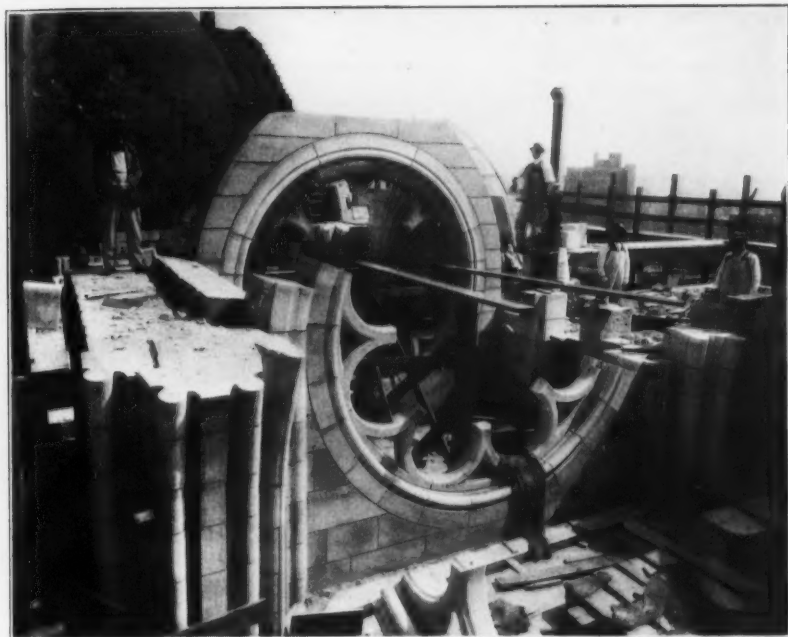
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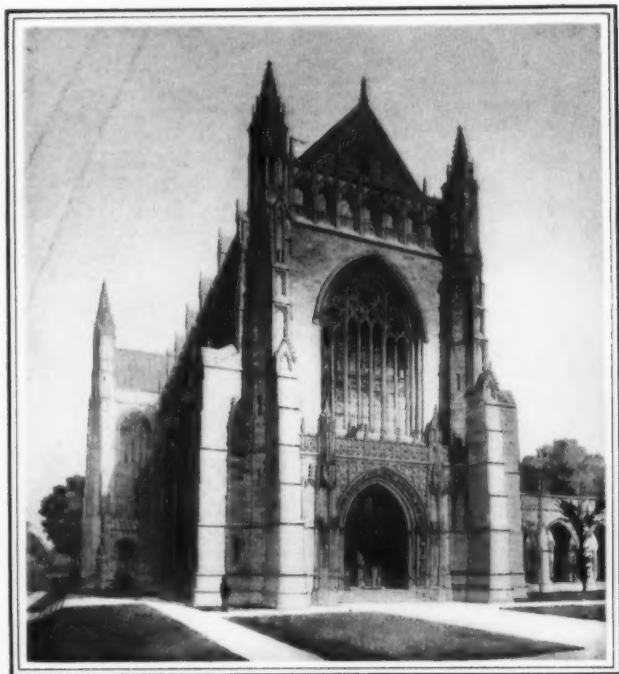
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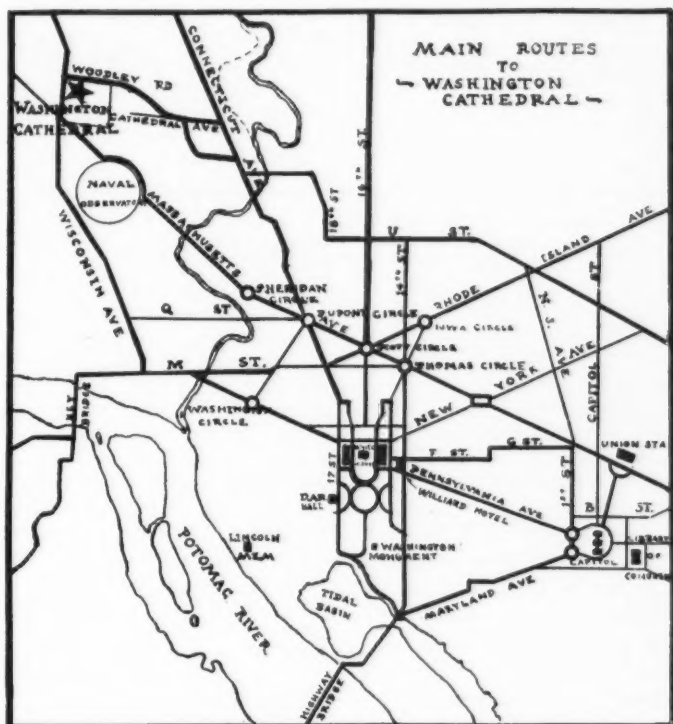
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The Cathedral Age

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Christmas, 1928

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EDWIN NEWELL LEWIS, EDITOR

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The Temple of Peace*

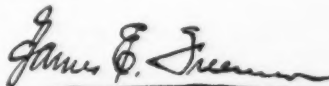
OVER the portal of the first doorway erected for the Cathedral in Washington that opens into the Bethlehem Chapel is the legend: "The way of peace". Through this portal was borne to his last resting place a president of the Republic who laid down his life for the cause of world peace. Here on this eminence overlooking the capital we are erecting a temple in praise of Him whom prophets proclaimed as the "Prince of peace", and whose advent was announced by heralding angels with the gladsome message: "Glory to God in the highest, and on earth, peace to men of good will".

Never before in the long record of human history have men so yearned for and worked for peace as in this post-war age. The will to peace has never been stronger. The methods to be employed to this end men will debate and discuss, but behind all discussion resides the universal will to effect world order and world peace. With the long standing conceits and prejudices that have become imbedded in the minds and hearts of men the world over, with the opposition of the cynic and the pessimist who can see no advance in human relationships, no improvement in moral standards, we have to reckon, but let us not brook opposition in pressing forward, or be chilled in our enthusiasm by the persistent claims of those who refuse to see the dawn of a better day.

However men may regard the effort put forth by our government through its Secretary of State, ably supported by Monsieur Briand, to secure a better understanding among the nations and to pronounce judgment as to the viciousness and folly of war, we believe it to be one of the most promising and significant efforts in the interests of world order and world peace ever attempted. It may not be as precise and complete a statement of ideals as we could desire, it may lack certain elements that would bind the nations to fulfill to the letter an agreement to outlaw war, nevertheless, it has a moral value that transcends that of any agreement ever entered into by sovereign powers and reflects the desires and hopes of vast multitudes of men the world over. It marks the beginning of a new era, it is the prophecy of better things yet to come. Having taken this step, it will be easier to go forward with finer resolve and better determination to higher levels of attainment.

What, under God, this America of ours may achieve in ushering in world peace, the boldest prophet cannot foresee or forecast. One thing is becoming convincingly clear, namely, that we cannot as a nation live in "proud isolation". We hold a strategic position, we occupy a place of peculiar advantage, we have no alliances that forbid our taking leadership in enforcing the claims of world order and peace. We dare not, if we would, absolve ourselves from our responsibility (in the light of our peculiar position) in maintaining and setting forward the high claims and ideals of a universal brotherhood. The churches of every name are solemnly committed to such a program. Upon them, more than upon all others, the obligation of promoting world peace, rests. It is not a call to arms, but a call to peace, that challenges us today; have we the will and the courage and the consecration to hear and heed it?

*An extract from the opening remarks of the Bishop of Washington at the mass meeting for World Peace held in the Cathedral Amphitheater on October 21, 1928.



Bishop of Washington.



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The Holy Night

Antonio Allegri (Correggio)

"And now once more comes Christmas Day. Once more, borne abroad on the words of simple-minded shepherds, runs the story. God and man have met, in visible, actual union, in a life which is both human and divine—Lift up yourselves to the great meaning of the Day, and dare to think of your Humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born into His Divinity, as He was born into our Humanity, on Christmas Day." (From a sermon by Phillips Brooks.)

The Cathedral Age

Christmas, 1928



The General Convention and Washington Cathedral

By Elisabeth Ellicott Poe

THE keynote of the relationship between the Forty-ninth General Convention and Washington Cathedral was sounded in the inspiring resolution offered by the Right Reverend William A. Leonard, D.D., Bishop of Ohio, and unanimously adopted by the House of Bishops in the closing days of the great Prayer Book Triennium.

The resolution follows:

Resolved: That this House desired to put on record its appreciation of the great and inspiring service and influence of the work being done and being pushed forward to completion by the Cathedral Corporation under the marvelous leadership of the Bishop of Washington. The at present unfinished building crowning Saint Alban's Hill and the wonderful public services being held within its walls and at its feet excited in us all sentiments and feelings of profound consciousness of the importance and stimulating effect of this monument to God's glory and for the edification of men.

"It is a factor of instruction in art and architecture and, above all, in spiritual impulse and endeavor and we assure the Bishop of Washington and his Chapter that we pray a blessing on their great undertaking."

On all sides, it was agreed that the great opening service of the Forty-ninth General Convention in the amphitheatre of Washington Cathedral Close on October 10th, was a call to high spiritual things, a *Sursum Corda*, the influence of which was never to depart from the legislative deliberations of the Convention. From that ever-memorable service of praise and thanksgiving with the President of the United States representing the Nation and the bishops, priests, lay deputies and laity the Living Church of yesterday, today and tomorrow, went forth into the hearts of those participating a noble impulse which, translated into deeds, was to make this General Convention rank high in the list of significant Conventions of the Church in the New World.

The Convention services at the



Photograph by International News

THE CATHEDRAL AMPHITHEATER AND ENVIRONS VIEWED FROM AN AEROPLANE

As the camera clicked far above Mount Saint Alban, the procession for one of the open air services during the General Convention is just passing the Peace Cross and about to proceed down the hillside. The amphitheater is well filled—the empty benches being reserved for those in the procession. At the bottom of the picture one sees The Little Sanctuary or chapel of St. Albans, the National Cathedral School for Boys, and the Canterbury-ivy clad tower from which chimes ring out their joyful message to the worshipping congregations. The Bishop's House is visible at the left edge of the photograph; the conical roof indicates the temporary Baptistery adjoining the Bishop's Garden and, in the background, are the rising walls of the Cathedral.

Cathedral alone would have justified its existence. It was demonstrated then in unmistakable terms that Washington Cathedral possesses the gift, under God, "of making more definite and concrete the ideals and spiritual aspirations of our people," as the Bishop of Washington once said. Furthermore, it has the power even as "the great dome of the Capitol is a symbol of our belief in the institutions we have set up" to again quote Bishop Freeman, "to give like beauty and distinction to that faith upon which our fathers builded this Republic."

To every earnest Cathedral builder who witnessed the services must have come his or her solemn vow, taught us by that splendid Executive Chairman of ours, Senator George Wharton Pepper: "Before I die, Washington Cathedral must live." Yes, Washington Cathedral must be built; "built as the witness to a nation's faith; built as the exponent of Americanism, an Americanism that believes in God and takes its own part; built, great and enduring, to conserve the institutions that are vital to our life and to guarantee to us through the ages that are to come, 'life, liberty and the pursuit of happiness.'"

Out of those Convention services at the Cathedral came another great blessing. The civic pride of Washington was awakened in behalf of Washington Cathedral thereby. On all lips was the same tribute: "How proud we were that the Cathedral could provide such a setting for those great gatherings!" This keen interest was not confined to our own church folk; it extended to those of many creeds and all kinds and conditions of men and women. It marked the full realization by the citizens of the Capital of the spiritual, architectural and national aspects of the massive religious edifice rising in beauty on the heights of Mount Saint

Alban. Then was fulfilled, at least to a certain degree, the desire of George Washington for a "church for national purposes, such as public prayer, thanksgiving, funeral orations, etc., . . . equally open to all," in very truth a "House of Prayer for all people in the Capital of the Nation."

Throughout the land the news of the Cathedral Convention services was borne on the singing wires of the press associations. Stories concerning them appeared in hundreds of American newspapers from the great metropolitan dailies which devoted many columns to word pictures to the small town journals which gave their cherished space because they knew it would appeal to the inherent religious sense of their readers. Glancing over the piles of clippings from newspapers, representing communities from coast to coast, the attention paid by editors was a reassurance that, after all, this is a Christian nation. And it brought to mind also those wise words once written by the Very Reverend G. C. F. Bratenahl, D.D., Dean of Washington: "The Christian religion was the very foundation stone of America and the young nation attained to strength and greatness and complete union because its national ideals were Christian ideals. It is vital to the future of this country that the religion of Christ shall continue to dominate and mould the character of our people. It is not only necessary that the Christian faith should be a powerful influence among the men who have the destiny of the nation under their control, but that it should present to the eyes and the imagination of all men the outward and visible signs of its real relation to the nation. We can have no established church in America, and no true American desires one, but fulfilling one of the cherished ideas of the great first President, George

Washington, we can have a national Cathedral."

Just as the Thirty-ninth General Convention of the Church saw and blessed by its presence on a memorable October afternoon in 1898, the beginnings, "the deep foundations of this House of Prayer" so thirty years later another General Convention came again to our "holy hill" to witness the fruit of the years between those gatherings. On the scroll of golden days of Washington Cathedral history those gloriously beautiful days of October, 1928, will forever shine. Their memories will not fade and they are milestones along the way of Cathedral progress. Strange to say, each of the Convention services had a distinct personality of its own, although all had been planned with the same high purpose, to give a spiritual welcome and benediction to the church pilgrims within the gates of the Capital, "assembled in the Name and Presence of God," to take counsel together for the bringing of Christ's Kingdom upon earth.

Washington Cathedral counted it a high privilege to be host to the Convention pilgrims and the inspiration of their visit, their interest in the Cathedral enterprise and their kind words of commendation gave new courage and hope to Cathedral officials and those intimately associated with its development. With renewed vision and zeal they turned again to their several endeavors for the Cathedral, spurred on to still greater efforts, by the knowledge that the pilgrims would treasure their recollections of Washington Cathedral and pray for its speedy fulfillment. Thus the new links in the constantly growing chain of Washington Cathedral well-wishers conferred a deepened sense of consecration upon the Cathedral builders even as the pilgrims took with them the Cathedral benediction to their homes in all parts of the country.

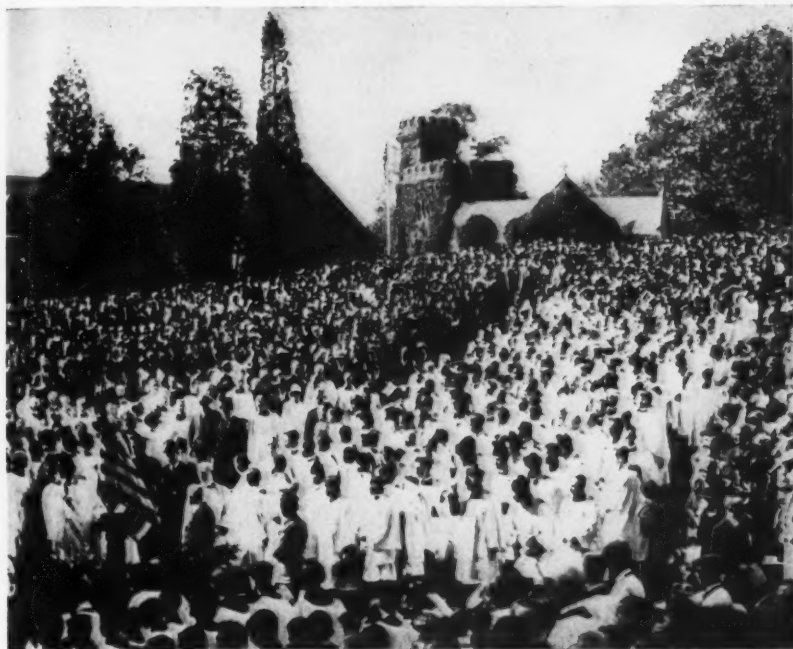
Too much praise cannot be given for the patient labors through the spring and summer which made ready Washington Cathedral and the Cathedral Close for the General Convention. The Cathedral family of workers, from the Bishop and Dean to the youngest member, the workmen on the fabric and those in charge of the grounds worked long and arduous hours without stint of service or of time. It was a mutual task in which they all rejoiced in the spirit of that Cathedral Builders' oath of ancient Rheims:

*"The work of my hands for my Cathedral,
The love in my heart for my Cathedral,
The thought of my brain for my Cathedral,
The sureness of my sight for my Cathedral,
The life of my life for my Cathedral."*

Nor should be forgotten the unselfish services of the Laymen's Service Association and the Cathedral Guild of Ushers who seated the vast congregations without confusion or trouble, the men and boys and the women of local Episcopal choirs who sang at the services, and the cooperation of diocesan clergy and laymen and women, the cooperation of the police and fire departments, and the ambulance and first-aid service of the District chapter of the American Red Cross.

It was fitting that the first great service at the Cathedral Close, in connection with the General Convention, should be the Brotherhood of St. Andrew Mass Meeting held on Sunday, October 7th, during the sessions of the Forty-second National Convention of that organization of laymen.

For the Brotherhood Convention immediately preceding the General Convention itself, reminded all that personal service and witness to the cause of Christ is the essence of Christian living. At the mass meeting, by a happy thought, the witness



Photograph by Henry Miller

CHIMES PLAYED "AMERICA" AS PRESIDENT COOLIDGE ENTERED THE
AMPHITHEATER

"Otherwise the picturesque little procession made its way down the hillside in an intensity of silence which was applause and welcome combined, President Coolidge walking beside Dean Bratenahl and Mrs. Coolidge escorted by Canon Stokes."

of youth was stressed, through the presence of several thousand children from the Diocese of Washington, representing thirty Sunday Schools; Boy Scout and Girl Scout troops; Girls' Friendly Society Units; the student bodies of the National Cathedral School for Girls, St. Albans, the National Cathedral School for Boys and the Episcopal High School near Alexandria, the B. Branch of the Woman's Auxiliary to the National Council, and the Daughters of the King.

The evangelic work of laymen was demonstrated in the fact that both speakers at this meeting were prominent laymen of the Episcopal Church, Senator George Wharton Pepper of St. Mark's Church, Philadelphia, and

Dr. Rudolph Bolling Teusler, director of St. Luke's International Hospital, Tokio, Japan, a lay missionary of both the body and the soul in the Orient.

The first portion of the service was read by the Very Reverend G. C. F. Bratenahl, Dean of Washington Cathedral. After the recital of the Apostles' Creed, the rest of the service was read by the Reverend C. Ernest Smith, rector of St. Thomas' Church, Washington.

Bishop Freeman, who presided over the mass meeting, in presenting the speakers, called Dr. Teusler and former United States Senator Pepper unordained prophets of God and said that Dr. Teusler was the premier lay missionary of the church

and Senator Pepper its foremost layman.

That Christianity has had an enormous influence on the Japanese people was affirmed by Dr. Teusler. He told of the work of the St. Luke's International Hospital in Tokio, of which he is director, and pleaded for world-wide fellowship throughout the Christian faith.

Senator Pepper, in his appeal to men and women to be witnesses for Christ, pointed out that "the prig and the busybody have no place in the Christian Church," and said that friendship is the keynote of Christianity.

He spoke with the thought of the young people present in his mind for he contrasted the episode of the Ascension of Christ with a modern football game and urged his youthful listeners especially to bear witness for Christ in their daily pursuits and lives.

Pointing to Washington Cathedral, he concluded: "Here we are in the shadow of Washington Cathedral. What it does in daily increasing measure is to bear silent witness in terms of beauty of design and strength of material and majesty of proportion. It is for us to be as faithful witnesses in terms of human conduct as it is in living stone."

The entire delegate body of the Brotherhood Convention, headed by their president, E. H. Bonsall of Philadelphia, and President-elect, H. Lawrence Choate of the District of Columbia, attended this mass meeting. It was a most inspiring sight to see thousands of American men renewing their vows to spread the Kingdom of Christ throughout the world by personal evangelism.

THE OPENING SERVICE

In his parting words to his brethren of the General Convention spoken at the final service in the Church of the Epiphany, October 24, by the

Most Reverend John Gardner Murray, D.D., Presiding Bishop of the Church, that prelate reminded them that part of the success of the General Convention was due to the fact "that Providence has smiled upon us through the medium of Nature as well as through the channels of Grace. We have rejoiced in perpetual sunshine, natural and spiritual."

It was true. Washington, the fickle as to weather, was most gracious to the General Convention and the Cathedral in providing ideal October days, shining autumnal days of beauty, like those Thomas Nelson Page called "days like a smile of God."

The morning of October tenth broke bright and clear and even in temperature. Those of the Cathedral family who had awakened just before dawn and looked out of their windows—half in apprehension—saw a blue sky smiling out of the dark, while in the East a glorious morning star twinkled its message of good cheer—and good weather. The prayers of the faithful for fair skies had been answered in full measure, pressed down and running over.

All roads for churchmen and a multitude of Washingtonians led to Mount Saint Alban early that morning. All were anxious to obtain positions of vantage from which to see the great processional of Bishops, always a striking feature of the opening service of the General Convention.

"The groves were God's first temples" sang the poet Bryant. The scene in the Cathedral amphitheatre as the congregation, conservatively estimated at seventeen thousand persons, assembled was one which might have been cast in the primitive days of Christianity instead of in the twentieth century.

The congregation was a cross-section of Washington life—officials, diplomats, lay men and women and little children of the parishes of the

Capital and representative citizens of all creeds—and then the religious pilgrims from this and other lands who had come to Washington for the Forty-ninth Triennium. In a sense, it attested the majesty of the Church and the majesty of the State, forever separate in fact, but forever joined in spirit in this land of free institutions and government.

The natural surroundings were of picturesque beauty and compelling interest. Beyond to the east, across the city, but visible from the Peace Cross, rose the towering dome and long white wings of the Capitol; to the southeast soared the beautiful shaft of the Washington Monument, raised to the immortal memory of a churchman and President; while miles away to the west across the river on the opposite heights gleamed the classic pillars of Arlington House against the blue horizon of Virginia hills. Now and then, a flash of sunlight revealed the silver ribbon of the Potomac. Far overhead, airplanes droned occasionally, symbols of the new civilization. The dome of this out-of-doors Cathedral was a cloudless sky. To the north of the amphitheatre rose the buttressed apse and choir of the Gothic Cathedral. Back of the stand where sat the President, Bishops and clergy was a huge wooden cross, painted golden, at the base of which red dahlias glowed in beauty—the Cross the central object of the whole scene, the emblem of that Kingdom within the Republic the President of the United States had come to honor, not only as Chief Executive, but as a Christian man.

Promptly at 10.30 A. M. the beautiful Sinai Cross, one of the treasures of Washington Cathedral, held high in the arms of the senior Cathedral crucifer, appeared over the brow of the hill leading into the amphitheater. Close behind came another crucifer carrying an American flag and

the Reverend Anson Phelps Stokes, D.D., Canon of Washington Cathedral, as master of ceremonies, marched beside him. The Cathedral choir of men and boys in purple and white vestments and about 250 singers from Washington church choirs followed. When the head of the procession reached the steps leading to the platform, the brass band of twenty-five pieces, its members in vestments and seated below the platform, obedient to the baton of Edgar Priest, organist and choirmaster of Washington Cathedral, began the strains of "Onward Christian Soldiers" and the treble voices rose in this great hymn of the Church. Throughout the processional, which was so long that it took fifteen minutes to pass any given point, this hymn was alternated with Reginald Heber's classic, "The Son of God Goes Forth to War." After the choirs came the visiting clergy and the diocesan clergy, lay members of the National Council and Presbyters of the National Council. Then marched, four abreast, the clerical deputies to the General Convention, verily the Church Militant, shoulder to shoulder, men of every shade of opinion as to form, but all holding the same creed as to substance.

"My House Shall be Called a House of Prayer," read the beautiful Cathedral banner which followed the clerical deputies, after which came the Cathedral clergy, many of them wearing brilliant hued doctorate hoods; the Reverend Dr. C. L. Pardee, Secretary to the House of Bishops, and the Reverend Dr. Carroll M. Davis, Secretary of the House of Deputies; and then the tall figure of the Very Reverend G. C. F. Bratenahl, D.D., Dean of Washington.

Walking by himself, came a representative of the Greek Orthodox Church, witnessing by his presence there the close tie between the



Photograph by Harris & Ewing

THE PRESIDENT OF THE UNITED STATES ADDRESSING THE GENERAL CONVENTION AND THE UNSEEN RADIO AUDIENCE

It was an historic moment when President Coolidge stood in this rustic pulpit, canopied by colorful autumn leaves, near the spot where William McKinley and Theodore Roosevelt had addressed similar gatherings in the Cathedral City. "We cannot shirk our stern duty," the President said, "that we must see to it that we are able to support our obligations to each other in our domestic affairs and our duty to the world abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our Government itself, all rest on religion."

Anglican Communion and his ancient branch of Christendom.

Preceded by a crucifer bearing aloft a standard, came the most impressive part of the entire procession, 130 Bishops of the American Church marching, two by two, in the order of their consecration. It was a stately group and as individually diversified as the work of the Church itself.

There were bishops of large dioceses, bishops who are cathedral builders, bishops who labor mightily on the far-flung frontiers of the Church, bishops whose cathedrals have been their saddles—shepherds who have gone far into the wilderness beyond the precincts of civilization to find the sheep who were lost. Side by side in the same ecclesiastical column walked men such as the Right Reverend Peter Trimble Rowe, Bishop of Alaska (friend to Jack London and like soldiers of fortune, valiant beneath polar frost and Arctic loneliness for twenty-five years, occasionally an aviator flying over icy wastes to distant outposts of his missionary district), and others like the Right Reverend Lucien Lee Kinsolving, retiring Bishop of Brazil, who faltered not under the burning fires of tropical fever—Captains Courageous these of the Church, whose faces bore traces of many battles fought and won in the cause of Christ.

"Onward Christian Soldiers" sang the massed choirs, and on the Bishops marched with martial tread—a noble army, truly, of leaders of the American Church. There walked the Right Reverend Beverly D. Tucker of Southern Virginia, bent with years, and near by was his son, the Right Reverend Henry St. George Tucker, Bishop of Virginia, in the full vigor of early middle age, only one of many sons this venerable prelate has given to the service of the Church he loves.

The whole world appeared to be represented in that Episcopal group. There were, among others, Bishops McKim of Japan and Graves of China, who have been in service in the Orient for forty years or more; Bishop Beecher of Nebraska, who used to shoot big game with Buffalo Bill; Bishop Frank Creighton of Mexico, taxed with present-day problems there between church and state; Bishop Charles H. Brent of Western New York, former chaplain general of the A. E. F., and a personal friend of General Pershing, chairman of the National Committee for Washington Cathedral, and Bishop William T. Manning of New York, cathedral builder, all witnesses of the historic continuity of the Church from apostolic days.

From a reserved section of the amphitheatre the lay deputies to the House of Deputies watched the processional, themselves representative of every phase of American life. There were laymen who had been governors of states and who now hold that high office, notably Governor Adam McMullen of Nebraska; generals of armies, admirals of navies, captains of industry, judges and counsellors of law, some merely private citizens in business or the professions, but all giving up workaday hours to the deliberation of spiritual matters.

At the end of the long procession of Bishops walked first the Right Reverend Charles P. Anderson, D. D. of Chicago, the convention preacher; the Right Reverend James E. Freeman, D. D., Bishop of Washington, and then the Most Reverend John Gardner Murray, Presiding Bishop of the Church. The silver croziers gleamed in the sunshine, the boys sang now "The Son of God Goes Forth to War," and the Bishops passed to the platform where they found seats awaiting them behind

the rustic wooden pulpit artistically hung with southern smilax.

As soon as the members of the procession were seated, Dean Bratenahl, accompanied by Canon Stokes and preceded by crucifers bearing the Cross and the American flag and by the Cathedral verger with his silver mace, went up the main aisle of the amphitheatre to the top of the hill, where the Dean welcomed the President and Mrs. Coolidge, and they were escorted to their places on the platform. The picturesque little procession made its way down the hillside in an intensity of silence which was applause and welcome combined, President Coolidge walking beside Dean Bratenahl and Mrs. Coolidge, a gracious figure, gowned in white, escorted by Canon Stokes.

When the President and his wife were seated the service began, the opening portion including the Psalter being read by the Right

Reverend Thomas Casaday, Missionary Bishop of Oklahoma. The First Lesson was read by the Reverend Dr. Davis, secretary to the House of Deputies, and the Second Lesson by the Reverend Dr. Pardee, secretary to the House of Bishops. The closing part of morning prayer was read by the Right Reverend John T. Dallas, Bishop of New Hampshire.

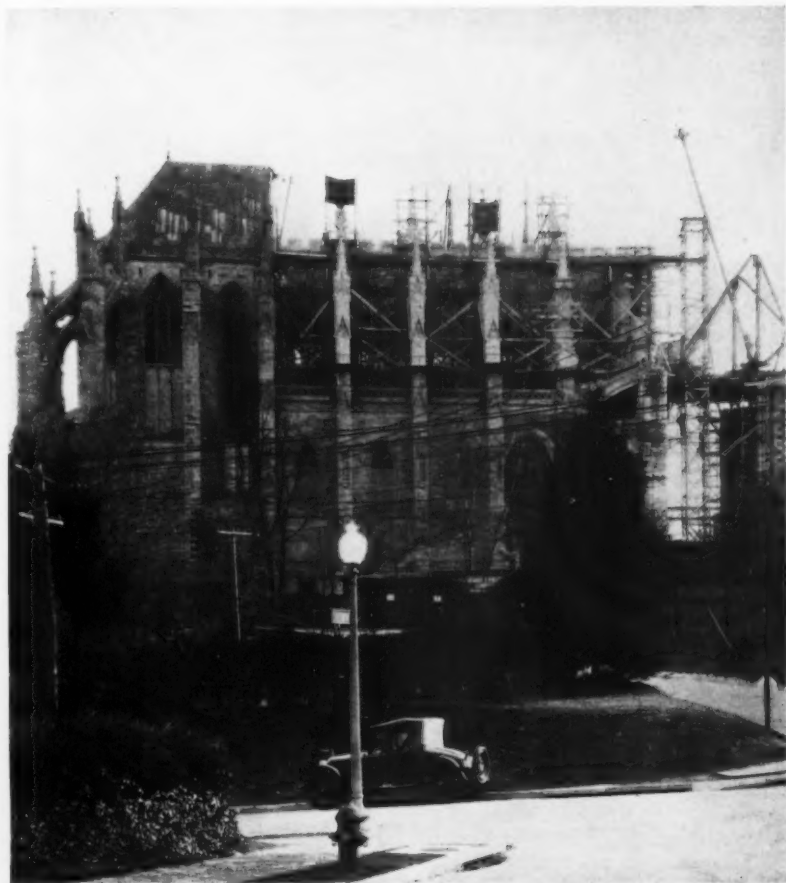
Bishop Freeman then introduced President Coolidge with the simple words: "Brethren, The President of the United States". President Coolidge's address was brief and impressive. It was a historic moment when he stood in that pulpit near to the spot where President McKinley and President Roosevelt had addressed similar gatherings in the Cathedral Close. The President gave a cordial welcome to the delegates. That organized government and organized society are inadequate to serve the needs of mankind without the inspiration of faith and devotion to



Photograph by courtesy of "The Spirit of Missions"

A BIRD'S-EYE VIEW OF THE GENERAL CONVENTION OPENING SERVICE

Taken from atop the Cathedral construction, this snapshot shows how the vast congregation looked to the workmen who paused in their stone setting to hear the singing. The Bishop's Garden and Shadow House are in the right foreground and the Virginia hills in the distant background.



Photograph by Ernest L. Crandall

CHOIR WALLS OF WASHINGTON CATHEDRAL RAPIDLY APPROACH COMPLETION

Many of the Convention Pilgrims were amazed at the progress made in the construction program since they last visited Mount Saint Alban. The choir vaulting is now being set preparatory to installing the roof next spring. This picture was taken a few weeks ago from Woodley Road and 36th Street looking south and east.

religion was strikingly pictured by the President. He spoke in a clear, resonant voice which was easily heard, through the use of amplifiers, throughout the great amphitheatre and was broadcast by radio to countless thousands more listening in.

The President's message will be treasured in the archives of the Church in the United States and in Washington Cathedral as a docu-

ment of surpassing clarity of thought, felicity of expression and a recognition of the part religion must play in the daily lives of the American people. The text in full will be found beginning on Page 51 in this issue of *THE CATHEDRAL AGE*.

At the conclusion of his address, which made a profound impression upon the congregation, President and Mrs. Coolidge were escorted to

the White House car by Dean Bratenahl and Canon Stokes while the congregation stood. The chimes in the Little Sanctuary played "My Country, 'Tis of Thee" during the President's entrance and exit, and many persons joined spontaneously in singing this patriotic air, while the bells rang out its stately measures over their heads.

Then, to the crude pulpit where the President had stood but a minute before, came the Bishop of Chicago, the convention orator, chosen for his prophetic gifts and sound doctrine to give the keynote message of the Episcopate to the General Convention and the nation.

And that keynote was the preservation of America's most precious possession, religious liberty, "freedom to worship God", the ideal which had led the Pilgrim fathers to dare unknown seas; had inspired the cavaliers of Jamestown to establish there the first representative legislative assembly in the world, and summoned the valiant men who settled Maryland under Lord Baltimore to the immortal deed which was the first call for religious tolerance in the New World. Bishop Anderson also gave an emphatic warning to his brethren of the Convention against "the intrusion of politics and economics in the pulpits and on the platforms of the Church."

The Bishop's sermon, which was regarded as one of the finest heard on like occasions at recent General Conventions, was replete with epigrams and striking paragraphs which were of the nature to linger in the mind. His style was pithy, direct, and his voice could be clearly heard throughout the amphitheatre. He preached also without notes, or, at least, if he had them before him, did not refer to them. As his sermon took fifty minutes in the delivery and was filled with technicalities this was a remarkable feat in itself. The

Convention sermon is printed in full elsewhere. (See Page 58.)

THE UNITED THANK OFFERING SERVICE

The prayers, the dreams and the patient toil of thirty-five years of Washington Cathedral existence came to fruition on the morning of October 11th, when the Corporate Communion and United Thank Offering Service of the Woman's Auxiliary was held in the choir and sanctuary—the first prayer-book service to take place in the Cathedral proper.

As one stood in the choir and heard the words of the Holy Eucharist it required little imagination to believe that a cloud of unseen witnesses and Cathedral builders, who have passed to their reward, was about the human souls worshipping there. Our thoughts dwelt on the late Right Reverend Henry Yates Satterlee and the late Right Reverend Alfred Harding who, through faith, had believed that Washington Cathedral would materialize into the beauty of living stones it now is. There, too, in spiritual vision, they had often knelt, the songs of the choristers they had heard through imagination's magic ears, and in the alleluia of all hearts that day was an echo of their thanksgivings in the years that have gone that God would, some day, bring this Washington Cathedral to pass. It proved to many that dreams and visions, if they are built on righteous things, do come true in God's own time.

The service was also historic because it was one of the largest services purely for spiritual reasons, that is, the celebration of the Holy Communion, in the history of the Episcopal Church in this country. The prayerful interest and sacrifice of churchwomen for the work of missions crystallized in the corporate communion and the United Thank Offering drew a congregation of 3500



Photograph by R. J. Bonde & Sons

AN HISTORIC SERVICE FOR THE AMERICAN CHURCH COMES TO IMPRESSIVE CLOSE

The recessional for the United Thank Offering Service on the morning of October 11th marked the end of the first celebration of the Holy Communion ever held in the Sanctuary of Washington Cathedral. More than 3,500 members of the Woman's Auxiliary to the National Council received the sacrament at the Jerusalem Altar on the main floor of the edifice and at the three altars in the Crypt Chapels—thus participating in the largest Holy Communion service in the history of the Episcopal Church in America. Although this photograph had to be taken from a pile of stones near the western piers of the Crossing, it shows clearly the seven branch candlesticks burning for the first time on the High Altar. Overhead is the temporary iron scaffold supporting the wooden platform from which the workmen are setting the vault of the Choir.

communicants to Washington Cathedral and an overflow of as many more persons who arrived hoping in some way to get a glimpse of the great service proceeding with solemn rhythm on the main floor of the Gothic Cathedral.

The roads leading to Mount Saint Alban were jammed with the conveyances of the pilgrims as early as seven a. m. At five o'clock Cathedral watchmen found two women waiting at the gates. They were chilled; they were tired. It was a long time until eight o'clock when the service was to begin, but their zeal was undiminished. There they stayed. By five-thirty a. m. fifty or more women had joined them. An hour later the line had grown to 200 valiant women, while by seven o'clock it extended for several hundred yards past the Bishop's House.

Before service began every available niche on the main floor of the Cathedral had been occupied by eager worshippers. In order to accommodate those who wished to communicate, celebrations of the Holy Communion took place, at the same time as the main service, in the Bethlehem Chapel, the Chapel of Saint Joseph of Arimathea, the Chapel of the Resurrection and in Saint Alban's Church, the parish church adjoining the Cathedral.

As the hour drew near for the Corporate Communion a hush of expectancy fell over the congregation assembled within the Cathedral. All was in readiness in the choir and the sanctuary. Crews of workmen had worked nearly all through the night placing the chairs.

Standing within the choir, over one's head was a temporary construction platform running the length which made a temporary roof for the structure. Below this a network of steel scaffolding told of the Cathedral construction still in progress and checked only for this great

service. Yet signs of building were at hand. Near a pile of the Cathedral stones at the side of the choir were a group of working men, sons of Martha, whose skilled hands are doing the actual Cathedral building. At the rear could be caught glimpses of cranes, derricks, elevators and other implements of modern cathedral construction.

Lights gleamed on the famous Jerusalem altar, given by all Episcopal dioceses in this country, and made of stones taken from the quarries near where the stones of Solomon's Temple were hewn and "nigh unto the place called Calvary". The dossal behind the altar was a vivid red and gold with valances of black and gold, flanked by riddles, thus providing color against the grayness of the massive sanctuary walls. The two side chapel altars similarly hung had dossals of blue and gold with black and gold valances.

A great cross stood on the Jerusalem altar set off on either side by eucharistic lights, seven branch candlesticks and vases of gold, while the superfrontal was of magnificent web-like lace.

The sunlight filtering in through the windows as yet unadorned by their stained glass panes brought out touches of color here and there in the raiment of a worshipper or the robe of a Bishop or in the doctorate hoods from famous universities worn by many of the clergy. Although no general carving or decorations had been done on this portion of the Cathedral, yet some of the vaulting bosses in the choir aisles were rich in symbolic significance. So graceful and striking were the features of the Gothic architecture that any lack of the future ornamentation was not felt. The setting was awe inspiring and of striking beauty.

For a half-hour before the Corporate Communion service began,

kneeling worshippers were engrossed in a preliminary service of prayer and meditation conducted by the women themselves with the aid of leaflets giving the prayers and hymns.

When the chimes of the Little Sanctuary across the Close rang out eight strokes the Sinai cross borne by a sturdy cruceifer appeared at the head of the temporary Cathedral entrance on the north. Behind him paced the Cathedral choir of men and boys in purple and white vestments. Then came the Reverend G. Freeland Peter, D. D., Canon of Washington Cathedral and master of ceremonies for the service, and then the Very Reverend G. C. F. Bratenahl, D. D., Dean of Washington, whose labors for the Cathedral began in the days of the first Bishop of Washington.

Walking two by two followed many members of the House of Bishops who had come to the service to join in the processional and honor the women of the Church and Washington Cathedral by their presence. The bishops who were to assist in administering the Holy Communion walked last and were missionary bishops, or those connected with the missionary endeavors of the Church, including the Right Reverend Arthur Selden Lloyd, Suffragan Bishop of New York; Right Reverend Middleton S. Barnwell, Missionary Bishop of Idaho; Right Reverend Robert E. Campbell, Missionary Bishop of Liberia; Right Reverend Thomas Casady, Missionary Bishop of Oklahoma; Right Reverend Frank W. Creighton, Missionary Bishop of Mexico; Right Reverend Walter Mitchell, Missionary Bishop of Arizona; Right Reverend Shirley H. Nichols, Missionary Bishop of Kyoto, Japan; Right Reverend William M. M. Thomas, Suffragan Bishop of Southern Brazil; Right Reverend Peter Trimble Rowe, Missionary Bishop of Alaska; Right Reverend Hugh La-

timer Burleson, Missionary Bishop of South Dakota; Right Reverend Charles Shriver Reifsnider, Suffragan Bishop of North Tokyo, Japan; Right Reverend Edward Makin Cross, Missionary Bishop of Spokane, Washington; Right Reverend Gouverneur F. Mosher, Missionary Bishop of the Philippine Islands; Right Reverend William P. Remington, Missionary Bishop of Eastern Oregon; Right Reverend Harry Roberts Carson, Missionary Bishop of Haiti; and the Right Reverend Arthur W. Moulton, Missionary Bishop of Utah.

Then came the Bishop of Washington and last of all the presiding Bishop and Bishop of Maryland. The Bishops all took seats within the sanctuary, where they made an imposing sight.

Bishop Freeman read the first portion of the Communion service down to the office itself. Standing at the foot of the altar he made a short address to the congregation. The first words he uttered were to express appreciation of Bishop Satterlee and Bishop Harding, his predecessors as Bishops of Washington. He also said that it was a great satisfaction to him and to the Cathedral authorities that the first service to be celebrated in the choir should be that of the Holy Communion for the sacrificing and faithful women of the Church who that day brought such generous gifts of prayer, labor and their substance to spread the Kingdom of Christ on earth.

He told them that the meaning of the Cathedral Apse in stone and carving was to express "Alleluia" and that every stone placed in Washington Cathedral was to the glory of God and as a witness to the sovereignty of Jesus Christ. "I pray", concluded Bishop Freeman, "that the members of the Woman's Auxiliary and those affiliated in this great enterprise for missions will be filled



Photograph by R. J. Bonde & Sons

MANY WORSHIPERS STOOD PATIENTLY THROUGHOUT THE SERVICE

The glorious sunshine of that October morning is shown bringing into relief the pillars of the south choir aisle ultimately to be called the Chapel of St. John. The congregation early overflowed into the Crossing and the Crypt Chapels.

with increasing zeal to hasten the day when the kingdoms of this world shall become the Kingdom of Christ."

Then came the most impressive moment of the service, except for the Eucharist itself, when sixty-five mem-

bers of the B Branch of the Woman's Auxiliary clad in blue academic hats and white robes collected the United Thank Offering from the assembled delegates and placed it in the golden alms basin. This receptacle, used in



Photograph by R. J. Bonde & Sons

ALL PRESSED FORWARD REVERENTLY TO THE COMMUNION RAIL

Members of the B Branch of the Woman's Auxiliary in mortar board hats and white robes served as ushers in seating the large congregation and gathered the United Thank Offering. The Cathedral Guild of Ushers cooperated in escorting worshipers to the overflow services.

successive Thank Offering services for thirty-nine years, is twenty-two inches in diameter and weighs slightly less than nineteen ounces. It was given to the American church in 1852 by churchmen of Oxford Uni-

versity. Since 1889 this golden alms basin has held offerings, including the more than one million dollars given on October 11th, of \$4,608,286, all of which has been devoted to missionary purposes and particularly

in furthering women's missionary work in foreign fields.

Presentation of the offering was made by Miss Margaret Weed, national chairman for the United Thank Offering, and by Miss Lucy A. Grant, chairman of the United Thank Offering for the Diocese of Washington. They were assisted by treasurers from the more than 100 dioceses and missionary districts in which are located 4,000 branches of the Woman's Auxiliary.

When the basin was presented to the Bishop of Washington, who then passed it into the hands of the Presiding Bishop, it held money from virtually every country: Japanese yens, French francs, Chinese taels and English pounds, and tokens from women in the far corners of the earth in practically every coin where the Christian church has missions or churches.

Bishop Murray laid the golden alms basin on the altar, while the white-and-blue-clad ushers knelt on the altar steps. Then he read the list of the names of diocesan treasurers of the United Thank Offering, who had assembled the units of this great gift.

Then continued the reading of the Communion service. The Bishops gave the consecrated elements to the communicants at the three altars, the women kneeling in long rows at the altar rails. It was estimated that the Communion was administered at the rate of 75 or 80 each minute and a half. Only women communicated and all men in the congregation gave up their seats to women.

Rich in religious significance were these services, yet there was another incident of the morning which ranked near them. More than two thousand persons, who could not obtain entrance to the Cathedral services, went into the open-air amphitheater, drawn there by the great golden cross on the improvised

altar at which Wednesday's opening service had been held, and knelt there in prayer. There was a significant touch of primitive Christianity as well as religious drama about this absolutely unexpected happening which represented the outpouring of the religious exaltation felt by the pilgrims. Clergymen among the groups in the amphitheater were praying with these worshippers in God's out-of-doors Cathedral. Then Captain B. F. Mountford of the Church Army, a number of whose members were attending the General Convention, organized a service of praise and prayer. His unsummoned congregation grew by hundreds until it was estimated that several thousand persons had joined in it. As the main service proceeded within the Cathedral walls, the chanted hymns of the pilgrims in the amphitheater came faintly to the ears of those kneeling in solemn celebration of the Holy Communion.

BRIEF SUMMARY OF OTHER INSPIRING SERVICES

Ten thousand pilgrims, despite threatening skies, assembled in the Cathedral amphitheatre the afternoon of Sunday, October 14, at the second open-air convention service. The Right Reverend Thomas F. Gailor, Bishop of Tennessee and former President of the National Council, was the special preacher.

America justifies its existence, its wealth and its power only as it serves mankind, declared Bishop Gailor. "There is too much poverty in this republic," continued the Bishop, "and crime, which is the scum on the surface of the social pool saturated with the selfishness of people in good society." The Bishop also denounced the preventable diseases "due to ignorance and carelessness the community permits to exist in this free country."



Photograph by R. J. Bonde & Sons

THE ALTAR ON WHICH THE UNITED THANK OFFERING WAS CONSECRATED TO
MISSIONARY PURPOSES

Lights gleamed on the Jerusalem Altar presented to Washington Cathedral twenty-six years ago by all the Dioceses and Missionary Districts of the Church and made of stones taken from the Temple Quarries "nigh unto the place called Calvary". The temporary dossal behind the altar was a vivid red and gold with valances of black and gold flanked by riddles thus providing color against the grayness of the massive sanctuary walls. The cross inset seen in the front of the Jerusalem Altar was presented by the members of the first Executive Committee of the Washington Committee of the National Cathedral Association. When this Altar was dedicated in 1902, the then Bishop of Washington said: "Thus before a single stone of the material structure is laid or any definite thought is bestowed upon its (the Cathedral's) architectural form, its simple altar will stand as a witness for the risen Christ and Christ's own ideal of Christian brotherhood, for prayer and the pure worship of the primitive Church; and around that altar, the coming Cathedral, in God's good time, will grow up and shape itself."

Pointing to Washington Cathedral on the hill beside the amphitheater, Bishop Gailor said: "That beautiful Cathedral rising there with its trellised Gothic, its mullioned windows, its lofty pinnacles and beautiful arches is the symbol and sacrament of the blessing of God to the community, the Nation and the world. That national structure is sacred with memories of men and women who have served this church and its soul is in its worship."

In the morning of that same day a congregation of 1200 had attended a celebration of Holy Communion and sermon by the Right Reverend Arthur C. Hall, Bishop of Vermont, on the main floor of the Cathedral—the first preaching service ever held there.

The final convention open-air service in the Cathedral amphitheatre was the mass-meeting for world peace held on the afternoon of Sunday, October 21st. Eight thousand persons took advantage of the ideal weather to attend the service. One of its principal features was the reading by Bishop Freeman of the following letter from Secretary of State Frank B. Kellogg:

"MY DEAR BISHOP FREEMAN:

It is with great regret that I have had to refuse your invitation to speak at the great peace meeting at the Cathedral on October 21, but I made long ago an engagement to speak at Carleton College in Minnesota, which makes it impossible for me to be here.

I am sure that such meetings as this are both a means to turn the thoughts of men and women toward the ideal of peace and also an expression of the aspiration of the world. We are all determined that the curse of war shall not again devastate the nations. The most certain insurance against this is the training of the thoughts of men in the ways of peace.

But with the best good-will we know that peace cannot always be maintained unless the nations have a method of settling disputes other than the old method of war. Therefore it behooves the Governments steadily to develop and to codify in the

form of treaties the great principles of conciliation and arbitration. These point steadily to the peaceful way. Just so, I believe, the general pact for the renunciation of war, accepted already by most nations of the world, is another great forward step. This treaty is the solemn, public expression of the aspiration, not of governments but of whole peoples speaking through their governments. For this reason it is significant of a new spirit in the world.

The Church is fulfilling, I believe, one of its highest functions in thus carrying out the will of its Founder who is so fittingly called the Prince of Peace.

Faithfully yours,

(Signed) FRANK B. KELLOGG."

It was recalled that thirty years ago at the Thirty-ninth General Convention of the Episcopal Church in Washington a similar peace service was held at the raising of the Peace Cross near the same spot on Mount Saint Alban, when President McKinley, members of his Cabinet, and virtually the entire General Convention were present.

The peace service on October 21st of this year was read by Dean Bratenahl, assisted by Canon Stokes.

The Bishop of Washington, who presided over the mass meeting, reminded the congregation that on August 26 a service had taken place at the Peace Cross in thanksgiving for the signing by fifteen nations of the Kellogg - Briand multilateral treaty in renunciation of war, in Paris. A summary of Bishop Freeman's opening remarks is presented on Page 7.

An earnest plea for world peace was made by the Right Reverend G. Ashton Oldham, D. D., Bishop of Albany, one of the leading pulpit orators of the Episcopal Church in the country. He is one of the younger generation of the House of Bishops. Two years ago Bishop Oldham visited England and, on invitation, gave a series of addresses on religious and international topics in the principal cathedrals.

Bishop Oldham called the Kellogg-

Briand peace pact a great step forward in the cause of international amity and said that it had received less attention in America than in Europe. The Bishop warned his listeners that at present the pact was an ideal on paper only which must be made a reality in international life. He also gave the reminder that the Senate had not yet approved the pact and the people must see to it "that we do not again raise the hopes of mankind only to dash them to the ground."

Continuing, Bishop Oldham gave a vivid picture of what another war would mean in the destruction of human life and property. He expressed the belief that the signing of peace pacts and disarmament agreements would not, in themselves, end war. He said that the causes of war must be removed to achieve this end, and declared that some causes, such as wars for glory, dominion and empire, are now obsolete.

In addition to the religious services at the Cathedral, the lovely Bishop's garden was the scene of several teas and receptions during the Convention when Bishops, deputies and members of the Woman's Auxiliary and pilgrims from many states and lands gathered to enjoy the horticultural effects and social intercourse as guests of Bishop and Mrs. Freeman and other Cathedral officials. The garden, through the valiant labors of Mrs. Bratenahl and her associates in All Hallows Guild, was entrancingly beautiful and was much admired by all visitors.*

Outside of the thousands of pilgrims who attended the services at the Cathedral, thousands more visited the points of interest in the Cathedral Close and the crypt chapels. Special guide service was provided. A most reverent and interested attitude was exhibited by

the pilgrims who thronged through the Cathedral gates from early in the morning until sunset—practically every day of the General Convention.

General John J. Pershing, chairman, and members of the National Committee for Washington Cathedral, which includes a number of Bishops and clerical and lay deputies as well as other prominent men and women from all parts of the country, were the guests in whose honor Senator Pepper and others of the Executive Committee for the Cathedral entertained at a well-appointed dinner at the Hotel Carlton on October 13. After the dinner, lantern slides of recent construction on the Cathedral were exhibited with Canon Stokes proving to be a delightful lecturer, who discovered new beauties for the guests in the Cathedral scenes shown on the screen. Informal remarks were made by Mr. Pepper, General Pershing and Bishop Freeman.

Another social event was the dinner on October 22nd at the Chevy Chase Club, when the House of Bishops took a holiday from legislative cares and were the guests of honor of Bishop Freeman, Dean Bratenahl and the Chapter of Washington Cathedral.

In an informal address after dinner, Bishop Freeman declared that it was the ideal of all concerned with the building of Washington Cathedral to administer its affairs in a spirit of trusteeship for the broadest religious service and with a feeling of stewardship to churchmen throughout the nation.

General Pershing stated that the two great objectives of his life at present were the building of monuments in France to the memory of the service of American soldiers in the World War and to assist in building Washington Cathedral to the "glory of Him to whom we owe all of our greatness."

*The latest photographs of the Bishop's Garden are presented beginning on page 45.—Editor's note.



Photograph by Ernest L. Crandall

THE CHOIR TRANSFORMED INTO AN INSPIRING PLACE OF PUBLIC WORSHIP

The sermon at the first two preaching services ever held in this portion of the Cathedral were delivered on October 14 and 21 by the Right Reverend Arthur C. A. Hall, Bishop of Vermont, and the Right Reverend Ernest M. Stires, Bishop of Long Island.

Dean Bratenahl detailed the construction achievements, using stereopticon slides to illustrate his remarks. He pointed out that the last twelve months has seen the choir walls of the edifice projected through to the crossing and raised high above the triforium; the building of a major portion of the massive crossing piers; the beautification of the cathedral grounds, especially in the Bishop's Garden, and the start of construction on an impressive building to house the College of Preachers.

Senator Pepper outlined plans for offering the American people a means of expressing a "living faith" in Christianity by inviting gifts of individual stones from the citizens throughout the nation. Each stone

in the great edifice, he declared, is expected to be a symbol of the citizen's belief "in the deep-rooted ideals of Christian religion in America" and of his desire "to stimulate those ideals for the greater good of a whole people by contributing toward the erection of a House of Prayer in the nation's capital."

Hundreds of deputies and lay men and women who attended the mass meeting on Ecclesiastical Art in Memorial Continental Hall Saturday, October 20th, which was one of the high points of the General Convention outside the business sessions, heard the announcement that recently perfected formulas, based on the chemical analysis of rare specimens of thirteenth century stained glass,



Photograph by Ernest L. Crandall

STATELY VIEW FROM THE ALTAR LOOKING WEST THROUGH CHOIR AND CROSSING. The improvised pulpit of wood may be seen in the right foreground. Temporary stalls in the Sanctuary provided seats for the officiating clergy, the Cathedral Choir and a string orchestra, all under the direction of Edgar Priest, and for visiting clerical delegates.

are to be followed in the manufacture of glass for the windows of Washington Cathedral.*

At that meeting, which was presided over by Bishop Freeman, Canon Stokes made public the plans for the production of American cathedral windows comparable to the jewel-like creations of the inspired craftsmen of the Middle Ages. The designs of the Washington Cathedral windows are to be based on a definite plan of symbolism, it was announced, which has been prepared by a committee headed by the Dean of Washington, setting forth a pic-

torial chronology of the growth and spread of the Christian faith.

SOME ACCOMPLISHMENTS OF THE CONVENTION

Space prevents more than a cursory glance at the proceedings of the General Convention itself. There is no doubt that its greatest achievement was the completion, in harmony and Christian fellowship, of the revision of the Book of Common Prayer, which had been in progress for fifteen years. Advance fears that acrimonious discussion on disputed points in the revision might arise were, happily, unrealized, and a noble spirit of compromise and understanding prevailed in the debates and resolutions on the topic.

*The complete story of the plans for Washington Cathedral stained-glass, with photographs taken at the studio in Huntingdon Valley, Pa., will appear in a forthcoming issue of THE CATHEDRAL AGE.—Editor's note.



Photograph by Ernest L. Grandall

NOTABLE MEETING OF NATIONAL EXECUTIVE COMMITTEE FOR WASHINGTON CATHEDRAL HELD DURING GENERAL CONVENTION. After discussing for two hours on October 13th the next step in the Cathedral construction program, which involves the building of one or both Transepts, and other important aspects of the whole Cathedral undertaking, the National Executive Committee and their guests inspected the Choir and Crossing. (Left to Right) *William G. Mather of Cleveland, Ohio; Major General Grote Hutcheson, U.S.A., retired, Vice-Chairman of the National Cathedral Association; Charles Beecher Warren of Detroit, Mich.; Arthur B. Lisle of Providence, R. I.; Herbert L. Satterlee of New York City; Canon Anson Phelps Stokes, Vice-Chairman of the National Executive Committee; Roland L. Taylor, member of the National Committee, from Philadelphia; H. B. Rust of Pittsburgh, Pa.; General John J. Pershing, Chairman of the National Executive Committee for Washington Cathedral; George Wharton Pepper, Chairman of the National Executive Committee, the Right Reverend James E. Freeman, D.D., LL.D., William R. Castle, Jr., Assistant Secretary of State; Corcoran, Treasurer of the Cathedral Chapter, and the Dean of Washington, the Very Reverend G. C. F. Bratenahl, D.D.

*All members of the National Executive Committee unless otherwise designated.

All party lines were down in the endeavor to find the common ground on which all schools of revision thought could meet, and through prayer and forbearance it was found.

Just what was accomplished in the revision can best be told in the words of the Right Reverend Charles Lewis Slattery, Bishop of Massachusetts, chairman of the Committee on the Revision and Enrichment of the Book of Common Prayer:

"In general larger responsibility is placed upon the officiating minister and many opportunities for shortening the services are given. While the genius of Archbishop Cranmer's English remains, together with the liturgical treasures of the past, the Book becomes distinctly a book of our own time."

Among some of the more notable changes in the Revised Book of Common Prayer which will be placed in the hands of the people certainly by Easter are these:

A prayer for those who travel by air has been introduced.

Among the prayers and thanksgivings, many new prayers have been added, including prayers for a State Legislature, for Courts of Justice, and for Social Justice.

The Holy Communion Office has been rearranged in some parts. In the prayer for the Church the phrase has been added: "Grant them continual growth in Thy love and service," referring to the departed. Many new Collects, Epistles and Gospels have been added for special days and occasions.

Throughout the Book archaic phrases have been changed and modern English used.

In the Baptismal Office, the three services of the old Prayer Book have been combined in one, thus dignifying the Sacrament of Baptism.

The Marriage Service makes the vow for the woman exactly the same as the vow for the man, the word "obey" being omitted. The man in the giving of the ring omits the phrase "with all my worldly goods I thee endow."

In the Visitation for the Sick there is an entirely new Service and at its close provision is made for anointing or laying on of hands together with prayer for the sick.

The Burial Office has been enriched by new selections from the Scripture and new prayers which give it a deeper note and a New Testament trust in place of the Old Testament awe before the great mystery of death.

A prayer for Mental Health has been added.

The Articles of Religion will remain within the covers of the Prayer Book.

Through the generosity of J. Pierpont Morgan of New York, a beautiful master format of the Book of Common Prayer is being made from which will be printed the Standard Book which will be certified for use. In order that the circulation of the Book of Common Prayer may be universal in its scope no copyright has been taken on it and any publisher upon due application may receive permission to reproduce it.

Another outstanding action of the 49th General Convention was the launching of a nation-wide campaign of Evangelism and the adoption of a program for the next three years including a maintenance budget of \$4,224,680 per year and the raising and expending of \$3,000,000 in the mission field. The national treasurer reported the wiping out of a deficit of \$1,500,000 and the successful adoption of a financial policy which, it is hoped, will make deficits impossible.

Sitting as the chief legislative body of the Church, the Convention heard reports of world-wide activities participated in by 4,000 Americans and native workers in 1,800 communities at home and abroad and of the labors of the National Council.

Plans to raise \$1,000,000 for St. Luke's International Hospital, Japan, and \$200,000 to rebuild Church structures destroyed by storm in Porto Rico and Florida were also approved.

Four Missionary Bishops were elected. The Right Reverend William A. Thomas, D.D., suffragan Bishop of Southern Brazil, was made Bishop of that District; the Reverend Norman S. Binsted of Tokyo, was chosen Bishop of the district of Tohoku in Japan; the Reverend Dr. George H. Thomas of Chicago, was elected Bishop of Wyoming, and the Reverend Dr. Thomas Jenkins of Oregon, was called to the office of Missionary Bishop of Nevada.

A high spot of the Convention was a joint session when representatives of the Episcopal Church who attended the great World Conference on Faith and Order at Lausanne, Switzerland, last year, made their report, and when leaders of work among the young people discussed the problems and promise of the rising generation.

The Convention heard and adopted reports of various national commissions, notably those on Divorce, on Christian Healing, and on the Vocation, Education and Distribution of the Ministry, the latter having completed a twelve-year study of the subject. Resolutions were adopted condemning lawlessness and commending efforts to enforce the Prohibition and Anti-

Narcotic laws, endorsing peaceful methods of settling international differences, and especially commending the Kellogg Peace Pact and authorizing the National Commission on Faith and Order to invite similar commissions of the Methodist and Presbyterian Churches to join with them in a study of Christian morality.

It was decided to hold the 50th General Convention in Denver, Colorado, in September, 1931.

The final act of the Convention was to assemble in the Church of the Epiphany to listen to the reading of the pastoral letter of the House of Bishops and the closing address of the presiding Bishop,

the Most Reverend John Gardner Murray, Bishop of Maryland. The pastoral letter was a clarion call to Christian unity and the new adventure of faith in the nationwide campaign of Evangelism.

Then, content in the knowledge of a difficult task well done, the Bishops and clerical and lay deputies went forth, refreshed in mind and spirit, to resume their labors in the Master's Vineyard and the Forty-ninth General Convention passed into Church History.

Washington Cathedral

(From the December issue of *The Pastoral Staff*, published under the auspices of the Diocese of Western Massachusetts.)

There is no doubt that the partly completed Cathedral and its surroundings on Mount Saint Alban made a deep impression upon all those who attended the General Convention. The extraordinary beauty of the site, with its view of the Capitol and the Monument, the Bishop's House with its lovely and interesting garden, the Boys' and Girls' Schools, the College of Preachers, the huge natural Amphitheatre, the Peace Cross, the Glastonbury Thorn, filled us all with pride and gratitude and hope. There can be no doubt that the beautiful fabric of the Cathedral towering over our National Capital will have a marked effect upon our national government and life.

At the very centre of our national administration and our international procedure there is rising this glorious witness to the Sovereignty of Christ. No politician, or government servant, or statesman, or diplomat, can live in Washington without feeling its influence.

All of the General Convention visitors went to the Washington Cathedral with a strong sense of their responsibilities at home. They were glad that our National Capital should have such a fine Cathedral Church, but they felt no particular responsibility for it. But most of these visitors became convinced that this is in a very true sense a National Cathedral, in which we all have a part and responsibility. It belongs in measure to all of us, and we are glad that it is so. It was good to see the President of the United States there, addressing our Convention. It was good to hear General Pershing say that the completion of the Cathedral was the great interest of his life. It was good to see Senator Pepper devoting his great powers to this work.

Large gifts of money are, of course, necessary for its completion; but those in charge of it are unanimous in one great desire. That desire is that multitudes of churchmen all over our country should share in this great witness to our Lord Jesus Christ.

It has been figured out that a gift of ten dollars will provide one stone for the Cathedral walls. Surely there are those in Western Massachusetts who will want to have their part in this glorious undertaking. Bishop Davies will be more than glad to receive and forward gifts for this purpose.

Durham Cathedral — Noble Fane

By the Reverend A. Harold Plummer*

DURHAM breathes the very atmosphere of the Psalter.

One's boyhood in the sweet piety of a true Christian home nestling under the actual shadow of St. Cuthbert's Cathedral meant also hearing the sonorous music of the daily offices, sometimes in the minor cadence of penitence, or again in the gladsome strain of praise to the Most High. To hear Psalm 48 sung to a chant by Dykes or Armes, both men who had long been saturated in the glories of the Cathedral, was something worth living for, especially when sung by a well trained choir of boy voices. Despite the sweet felicity of the Prayer Book version of this Psalm, I think the Latin gives a truer picture of Durham in its opening verses:

*"Magnus Dominus, et laudabilis nimis
In civitate Dei nostri, in monte sancto Ejus.
Fundatur exultatione universae terrae mons
Sion,*

*Latera Aquilonis, civitas Regis magni,
Deus in domibus ejus cognoscetur,
Cum suscipiet eam."*

"Great is the Lord, and exceeding worthy to be praised,

In the city of our Lord, in His holy mount,
Beautiful in elevation is Mount Sion; the joy of the whole earth!

The northern slopes! The city of a great King!

God hath made Himself known in her towers as a high retreat."

Durham Cathedral and Durham Castle stand on a rocky prominence which is almost, but not quite, converted into an island by the river

Wear. The distance between Elvet and Framwellgate bridges is barely more than a furlong, yet the river takes a circle of at least two miles between those two points. All along the face of the cliff grow the most beautiful trees, oaks, sycamores, elms and limes.

The first view one gets of Durham is certainly impressive as one leaves the train and looks across the valley and views the stark grandeur of the Castle and Cathedral.

There is something to be said for the idea conveyed in Walpole's novel, "The Cathedral," of the almost oppressive magnificence of this House of God. Walpole has taken something of Durham and something of Truro and elsewhere in picturing his Cathedral. To one who knows Durham, the picture, in part, is unmistakable. Sir Walter Scott speaks, I think, in "Marmion," of Durham—

*"Cathedral, huge and vast,
Half Church of God,
Half castle 'gainst the Scot."*

This vast building was planned by Bishop William of St. Carileph (1080). It is typically Norman in its general character, but has windows of a later period. The Galilee Chapel at the west end was added by Bishop Hugh de Puiset (commonly called Pudsey), in 1153 and the Chapel of the Nine Altars at the east end was built by Bishop Poore in 1228. The western towers to the top of the clerestory are Carileph's work, but early English in their upper courses and with nineteenth century parapets and turrets. The great central tower is of two dates, the lower part is early perpendicular and the upper course added later, in order, apparently, to obtain a view

*The rector of St. George's parish in Sanford, Maine, writes from recollections of his boyhood spent in intimate associations with Durham Cathedral and the ancient buildings towering over the River Wear. The photographs, purchased at Durham Cathedral this last summer, are from excellent negative taken by John R. Edis, photographer of Durham, through whose courtesy they are reproduced in THE CATHEDRAL AGE.



Photograph by John R. Edis—Durham

DURHAM CATHEDRAL CROWNS A MARVELLOUS SITE

" . . . Rising high above the surrounding river, upon steep, rocky and wooded banks, in near combination with the neighboring but not rivalling castle, it forms a picture scarcely to be excelled and whose beauties no other scene can ever efface. . . ."

over the hills which encircle the city.

Norman architecture is massive. Dr. Johnson felt it and every visitor shares his feeling in looking upon this great fane. The interior is by

far the finest Norman interior in England, or, indeed, in France itself. Any comparison can hardly fail to bring out the perfect proportion between Durham's columns and arches,

the triforium and the clerestory. There is just enough surface decoration to give richness without anything being frittered away.

There are many cathedrals and abbeys in England whose history far antedates that of Durham, for Aldhun, Bishop of Chester-le-Street, removed to Durham in 995. Still, its ecclesiastical history goes back a good deal further, namely, to the coming of St. Aidan from Iona to Lindisfarne in 635.

St. Aidan and St. Oswald were the real founders of a church at Durham, but the fame of St. Cuthbert of Melrose eclipsed them both. When Carileph built his Abbey, the Church was dedicated to this great missionary of whose life and miracles the Venerable Bede has written so glowingly. The body of this saint after long and devious wanderings, owing to the depredations of the Danes, was jealously and lovingly guarded by the *Haliwerfolc* and came to rest in Chester-le-Street some ten miles from Durham in 883.

Here a succession of bishops exercised authority for over one hundred years. Then in 995 the *Corsaint* or incorruptible body (as it was affirmed) was finally translated to Durham, then known as Dunholm or Dunelm.

The choice of Durham rests on the famous Dun Cow legend which has it that while the Corsaint was being conveyed, during another Danish incursion, from Ripon to Chester-le-Street, the cow got stuck in the mire not far from Dunholm at a place called Wardilaw. To a certain monk it was revealed in a vision that the *Haliwerfolc* must prepare a lasting resting place for the body at Dunholm. Here it was, therefore, taken and guided to the spot by the drivers hearing one woman tell another that her cow which was lost was in Dunholm.

It is to William St. Carileph that

we owe the beginning of any structure worthy as a shrine for such holy relics and as a Temple of God. He introduced the Benedictine rule and brought that order so dear to the Roman-trained mind. No doubt, to this in no small measure, is due the amazing rapidity with which this great fane advanced.

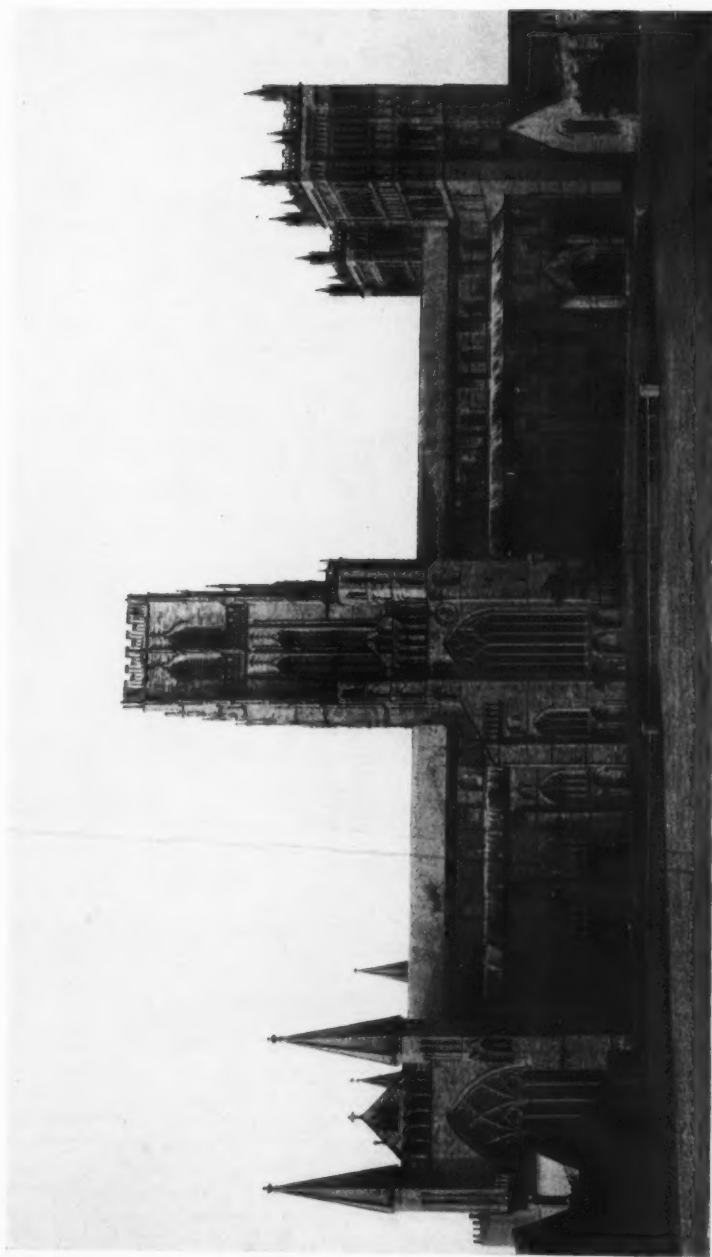
With the accession of Bishop Ralph Flambard, the same energy prevailed. Alas! Flambard (his name is retained in one of the Durham Bridges which he built, viz.: "Framwellgate," or Flambard's gate bridge), as his name implies (Burning Torch) was anything but a holy pastor of his flock. The people were mulcted unmercifully for funds during his long episcopate, not only for Cathedral building, but for nefarious plots and treasons as well.

Flambard's successor, Geoffrey Rufus, carried on the magnificent design laid down by Carileph. In less than two years, the Church was completed, save for the finishing of the western and central towers, as well as the Chapter House and Galilee.

The best exterior view of the Cathedral, for sheer beauty, is gained from Prebend's Bridge. The views of the interior only faintly portray the marvelous proportion in the arrangement of the columns and arches, triforium and clerestory in choir and nave.

The Galilee, differing in use from those found in Lincoln and Ely, was never a porch. It is a Chapel of Our Lady and was originally accessible through the great west doorway. The term "Galilee" has never been satisfactorily explained, even by such noted scholars as Dr. J. T. Fowler or by Canon Greenwell, unsurpassed in knowledge of Durham.

The Galilee was built by Bishop Pudsey and was erected with the object of providing room for women worshippers, prevented by their sex



Photograph by John R. Edlis—Durham

"GREY TOWERS OF DURHAM"—WROTE SIR WALTER SCOTT IN 1816

And long to roam these venerable aisles
With records stored of deeds long since forgot."

"Yet well I love thy mixed and massive piles,
Half church of God, half castle 'gainst the Scot,

from entering the abbey beyond the "blue marble cross" laid in the floor of the nave from north to south, slightly west of the north porch.

The Galilee remains practically as Pudsey left it and the general effect of its interior is unique. The multitude of its uniform columns and arches with their triple dog-tooth pattern is reminiscent of the forest of columns in Moorish buildings. Due to its lack of height and comparative lightness in style it impresses one with a sense of beauty rather than of grandeur. It contains the tomb of the Venerable Bede, at one time covered by a magnificent shrine. There are some fine mural paintings representing King Oswald and St. Cuthbert. Forty years ago an old well was discovered here which had apparently been one of the water supplies for the Refectory. I was present with Canon Greenwell when it was found.

Turning now from the extreme west to the extreme east of the Cathedral, we come to the Chapel of the Nine Altars, one of the finest existing specimens of thirteenth century architecture. It has been attributed to Bishop Poore, who before coming to Durham, was the great builder of Salisbury Cathedral. Greenwell, however, asserts, and with seeming authority, that the actual architect was one Richard de Farnham.

It should be noted in the first place, that the floor of the Nine Altars is several steps lower than that of the choir floor while its vaulting is on a level with that of the choir. Thus great height is attained to the great advantage of the choir vault.

This most lovely chapel is designed in three parts, the central part being the whole width of the choir and the side parts smaller. The vaulting is glorious. The principal ribs meet at three circular manholes and are elaborately sculptured, serving instead of corbels. In the eastern ele-

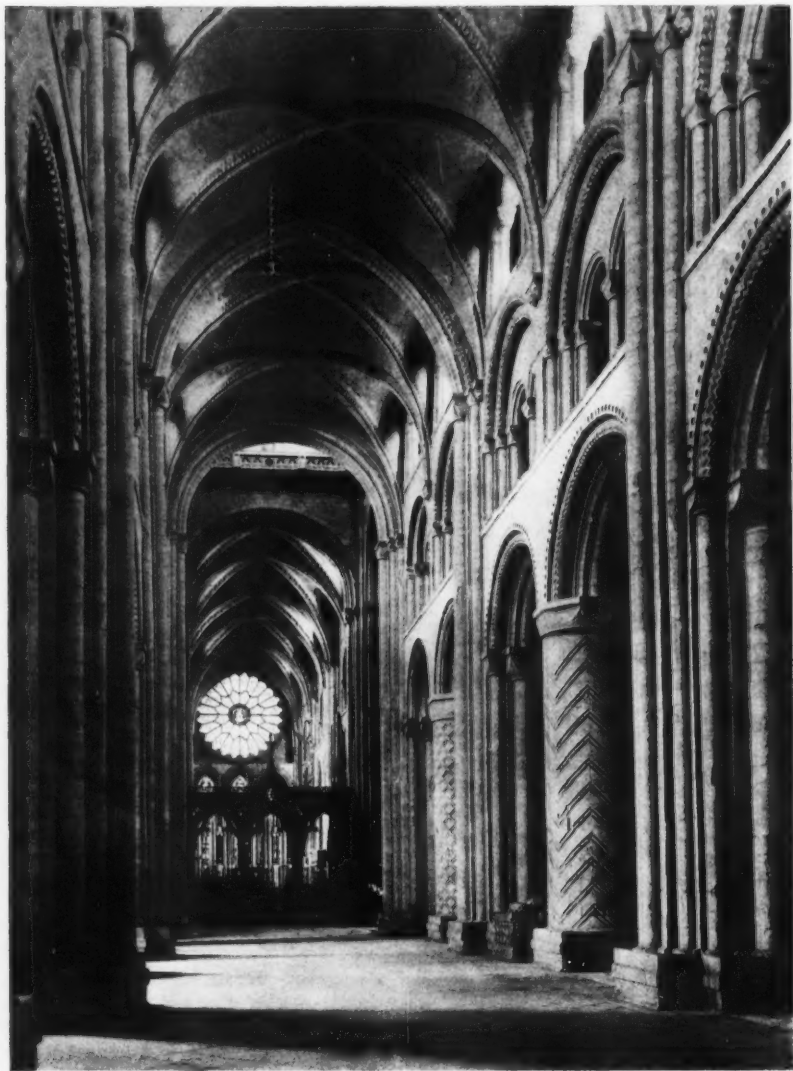
vation below are three triads of lancet windows, and above, the great circular window in the middle, and a triad of lancets, shorter than the lower ones on either side of it. The wall arcading is magnificent and rests partly on the string courses that mounted over the Nine Altars, as may still be plainly seen.

The platform or feretory of St. Cuthbert, formerly contained the shrine of the saint. It is within this feretory that the bones of the patron saint of the Cathedral Church are believed to rest. The position may be seen from the accompanying illustration. The shrine itself was destroyed under Cromwellian vandalism. Originally it stood under a vaulted roof as fine as any to be found in England.

The junction of the Chapel of the Nine Altars with the Norman choir is a most skilful piece of work and there is no sense of a break forcing itself upon one.

The last great additions to this superb Norman fane are the two stages of the central tower. Just what Carileph intended is uncertain and the beifry was added during the time of Bishop Antony Bek in 1289. This was struck by lightning and badly damaged in 1429. In 1455 it was declared unsafe and was torn down and entirely rebuilt in its present form, a lantern tower as near perfection as can well be imagined.

Only two medieval fittings remain, viz.: the reredos and the episcopal throne. The reredos is made of stone, similar to that used in Caen, but was probably brought from the south of England. Originally, it contained one hundred and seven alabaster figures, not one of which remain, thanks to the intolerant and irreverent Independents, who in their march to Scotland used the Abbey as a horse stable. One figure of Our Lady was known to have occupied the central niche, while St. Cuthbert



Photograph by John R. Edis—Durham

THE NAVE LOOKING EAST SHOWING CHANCEL SCREEN: TRIFORIUM AND CLERESTORY
 Norman architecture is nowhere more splendidly represented than at Durham. The peculiarly solemn majesty of the Nave has been commented upon by many distinguished pilgrims.

and St. Oswald occupied niches to the right and left.

The throne is really a great gallery erected by Bishop Hatfield

(1345-1381) during his episcopate. The throne characterized the power of the Palatinat^e which reached the peak of its importance and splendour

at that period. Dunelmians rejoice in the fact that this episcopal throne is the highest in the world, being even higher than that of the Pope in Rome! At the back of the gallery are seats for the Bishop and his great officers of state, chaplains and apparitors.

The stall work in the choir and the canopy over the font are excellent specimens of the woodwork of the time. They were set up by order of Bishop Cosin, the great Caroline divine. They are provided with misericordes (shelving projections on the under side of the hinged seats of the choir stalls, serving as supports, when turned up, to persons when standing during the offices), probably among the latest that were made.

The font itself is a poor attempt at copying original Norman work, and was made in the nineteenth century. Likewise, the choir screen, the pulpit and lectern are, by competent judges, considered to be ill-suited to the Cathedral in which they stand.

A reminder of the peculiar monastic constitution of Durham Abbey is that the Bishop was also Abbot. Not only has he the stone seat in the Chapter House, but the first stall on the right on entering the choir, while the Dean, originally the Prior, has the opposite stall. Thus in Durham, the usual Decani and Cantoris are reversed.

The famous bronze knocker on the great north door reminds us of ancient days when Durham, in common with many other churches, exercised the special privileges of sanctuary.

This sketch would hardly be complete without some reference to the great Chapter House, which to an Abbey Church, was an essential adjunct. This was begun in 1133 or slightly earlier and finished about 1140. As the Cathedral is the finest Norman Church in England, so the Chapter House was the finest Nor-

man Chapter House in England. "Was," because this priceless treasure was demolished by an act of almost incredible vandalism in 1799 to make way for a modern room with sash windows in which the Dean and Chapter might more comfortably transact business.

O, Shade of St. Cuthbert!

Fortunately (it seems a direct miracle of the Holy Ghost), remnants enough of Carileph's plans were extant and drawings of comparatively modern date which enabled the architect some forty-five years ago to completely reconstruct the Chapter House, and the late Mr. Hodgson-Fowler, the Chapter Architect, is to be greatly commended for his highly skilful work.

This grand and stately building is 78½ feet long and 35 feet wide with an apsidal east end and spanned by a vault of stone which, if not identical with Carileph's style, is, nevertheless, distinctly Norman. Beneath the stone arcade runs a bench of stone originally encased in wood for the Chapter. In the center of the east wall stands the stone chair, the original "Bishop's Stool" in which all Bishops of Durham were installed. Close by was the wooden stool used by the Prior when the Bishop "visited" the Cathedral Church.

The rebuilding of the Chapter House stands as a worthy memorial to a Bishop of Durham who, as a scholar and chief pastor of souls will have no equal for many a long year to come, namely, Joseph Barber Lightfoot. What a joy it must have been to his personal friend and successor, Brook Foss Westcott, to see this beautiful memorial completed!

The Cloisters, forming a complete square, do not appear to be part of Carileph's work, but were undoubtedly included in his design. The ceiling dates to 1418. On the east side of the cloister is the Chapter House and the "slype" or passage

leading to the "parlour" where the Prior conversed with the merchants who came "to utter their wares." Nearby also is the "Centory Garth" or monks' burial lot. In the north corner was the oven used for the baking of "Obleys" or altar breads.

The Prior's camera, now the deanery and crypt, lie beyond the Chapter House, also St. Helen's Chapel, at the southeast corner of the camera, which was, in effect, the Prior's private chapel.

On the west side of the cloisters, running the whole length, was the dorter or dormitory for the monks. This has been converted into the Dean and Chapter Library where not only many valuable missals and volumes are kept, but also relics of St. Cuthbert and others. On the south side lies the frater or refectory with its kitchen and cellars.

The original frater was anterior to Carileph's time, and so were the undercrofts of the priory and frater. But the frater now in existence only dates from the seventeenth century, rebuilt at that time. A passage leading from the cloisters and passing the priory brings one into the curia, or large open court which in most Cathedral precincts is known as the Close, but in Durham as "the College." The fact that there are four or five Colleges in the city, under the government of Durham University, makes for much confusion to the visitor.

What are now canons' houses were at one time the chamberlain's office, the granary, the infirmary, the malt house, together with the guesten hall and the infirmarers house, underneath which was the lying-in-house or prison for refractory monks.

Hence, at Durham may be seen, not only a magnificent Norman Church, but a monastic establishment after the Benedictine plan in almost every detail. Many Cathedral cities of England show larger

remains of monastic establishments, some even better preserved, but nowhere can the arrangements of the various buildings be seen to better advantage than at Durham.

The following dimensions in brief may prove of interest: Total length of exterior, including Galilee—502 feet; Nave—interior length—205 feet; Nave interior width with aisles—81 feet; Transepts from north to south—172 feet; Central Tower height—218 feet, and Western Tower height—145 feet.

The completeness and the magnificence of the Abbey and its personnel may be accounted for, perhaps, because of the immense power of the Bishops of Durham from the time of the Conquest and even earlier until the Reformation when Henry VIII seized most of its riches after which it gradually dwindled, and at the death of Bishop Van Hildert and the "Golden Canons" in the nineteenth century, the last vestige of this distinction passed away. Nevertheless, a shadow of the former greatness of the See is to be noticed in that after the two Archbishops of England, the Bishops of London, Winchester and Durham take precedence, though by date of consecration, they may be junior to other provincial prelates.

England is divided into counties which were ruled by counts or earls who, in turn, were responsible to the Sovereign. Not so, the land between the Tees and the Tyne. This was "The Bishoprick" and Durham's Bishop was its temporal as well as spiritual ruler. "Diocese" and "Bishoprick" usually are similar terms, not so here. The Diocese was the whole of the Bishop's spiritual jurisdiction which included all the country north of the Tees to the Tweed. The Bishoprick was the Bishop's temporal jurisdiction.

The origin of the Palatinate is lost in obscurity. The germ of it seems



Photograph by John R. Edis—Durham

THE NORTH AISLE OF THE NAVE WITH ITS MASSIVE NORMAN COLUMNS

One of the eastern windows in the Chapel of the Nine Altars appears at the extreme end of this awe-inspiring vista. Many of the sturdy columns in Durham have zig-zag furrows or lozenge-shaped ornaments.

to have begun in Saxon times. Its culmination was reached in those large and spacious days of the fourteenth century when Antony Bek and

Thomas-de-Hatfield in their warrior magnificence defied even the doughty Edward I.

Briefly the extraordinary powers

the Palatinate possessed within the liberty and franchise of the Bishop were:

1. The right of having his own courts of Chancery, exchequer, and admiralty; courts of wards and liveries, pleas of the crown and pleas of land, etc.;

2. The right of appointing his own chancellor, justices, sheriffs, justices of the peace, coroners, escheators, etc.;

3. The right of issuing writs and mandates in his own name, and commissions to raise forces and levy subsidies;

4. The right to coin money in his own mint;

5. Forfeitures and escheats of all kinds;

6. The right of the "year, day and waste";

7. The right to pardon treasons, felonies, etc.;

8. The right of holding councils in the nature of parliaments;

9. The right of granting charters for fairs and also for murage and pontage, etc., and

10. The right of granting palatine barons by summoning his tenants to Councils.

No wonder some of the English Sovereigns were jealous of the mag-

nificent immunities and power of the ancient Bishops of Durham!

The people, too, became a privileged class. They were *Haliwerfolc*, responsible for the guardianship of St. Cuthbert's tomb. They were the Bishop's men and subject to none but him, and to him only, within the Bishoprick. And to this liberty they enduringly clung. Not even the most arbitrary Bishop could force them to serve without that consent. Such, in brief, was the Palatinate, the power behind the great Benedictine Church for many centuries.

As we look back over hundreds of years, and think of St. Carileph and his lofty ambition for God, and then bring ourselves back to the worship of the Cathedral as offered today, our thoughts again stray to Psalm 48:

"Suscepimus, Deus, Misericordiam Tuam,
In medio Templi Tui."

"We wait for Thy loving kindness, O God,
in the midst of Thy temple."

In conclusion, I should like to record my indebtedness to the works of Canons Greenwell and Fowler on Durham Cathedral. Without their abundant help, this article would have been impossible. For the impressions of my boyhood were not formed by architectural technicalities, but by the beauty of Durham as a whole.

Prayer for the Building of Washington Cathedral

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayer of those who ask in thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

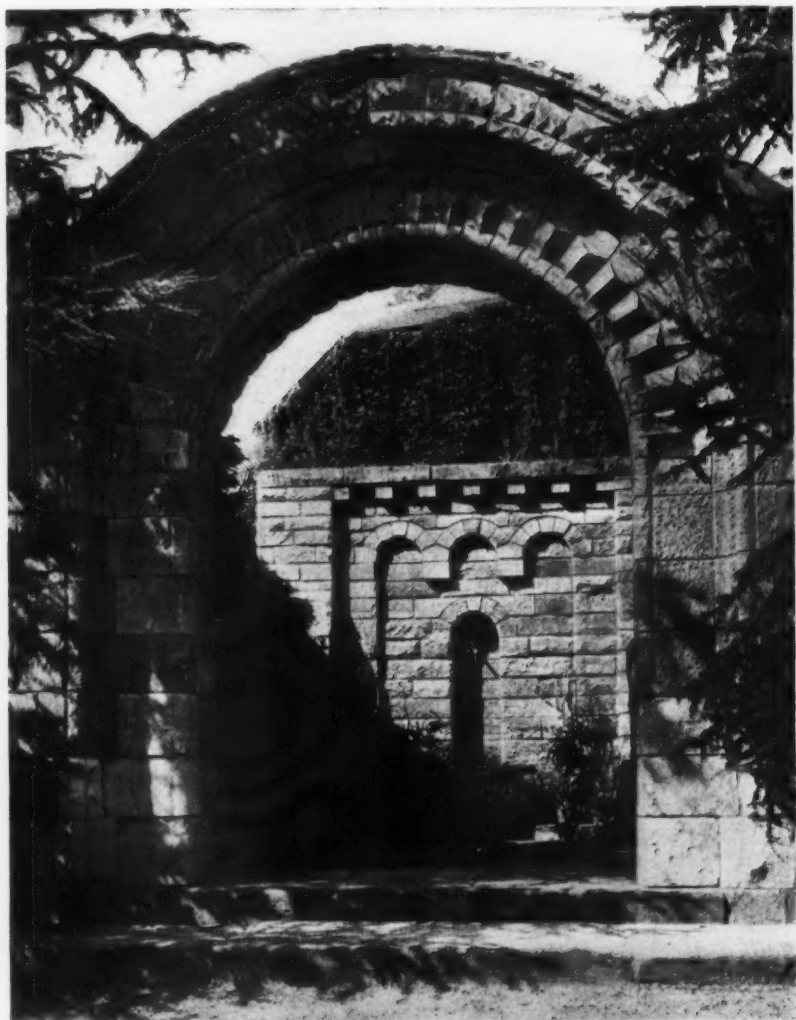
*Ancient Archways
and Gothic Fragments in the
Bishop's Garden*



Photographs by R. J. Bonde & Sons, Washington, D. C.

TWELFTH CENTURY NORMAN PORTAL FROM MEDIAEVAL FRANCE

The Garden's entrance that welcomed thousands of visitors at the time of the General Convention. This arch has been placed here by its donor "in appreciation of the untiring fidelity and loyal co-operation of Mr. Charles H. Merryman in helping create the Bishop's Garden".



NORMAN COURT WITH ITS GREAT ARCH OF CARVED STONE OF THE TWELFTH CENTURY

After one enters the Bishop's Garden, a curving path between irregular masses of boxwood leads to this Norman Court. Two tall cedars of Lebanon enfold it on either side and from its archway wonderful views are afforded of the city far below and its distant river. The Court itself, though newly developed, is of the same period of architecture as the arch: Romanesque, 12th century. The stones of which this little Court are constructed, were gathered together from many sources, all of them cut by hand 150 years ago when first taken from George Washington's Quarry. Wherever found: doorsteps, old wells, old walls, old ice-houses, ruined chimneys, the floor of an old spring house, the tow-path of an historic canal, the worn surfaces of these stones, their charm of color, the green of moss, the greys and browns of weathered texture combine well with the ancient stones of William the Conqueror's time. The plans for this Norman Court, as well as the garden itself, were designed by Mrs. Bratenahl, Chairman of the Garden Committee, All Hallows Guild.



THE FOUNTAIN WALL OF THE NORMAN COURT IN THE SPIRIT OF MEDIAEVAL DAYS

Erected only a few weeks ago, a bit of magic has created an ancient feeling. What is it weaves this spell? Is it the play of light and shade or the deeper shadows cast by corbels and that series of curving arches? Then there's the sound of running water and the softening of growing things; not assertive or important in themselves, just lavender, scotch broom and ivy, but in harmony with the spirit of the twelfth century. Thousands of visitors found their way here during the busy days of the General Convention and they could scarcely believe that the garden itself as well as this ancient looking Norman Court had all been developed in less than three years. On the four different occasions, when large receptions were held in the Bishop's Garden in honor of the House of Bishops, the House of Deputies, the Brotherhood of St. Andrew, the Woman's Auxiliary and the Daughters of the King, Bishop and Mrs. Freeman received their guests at the archway to this Norman Court.



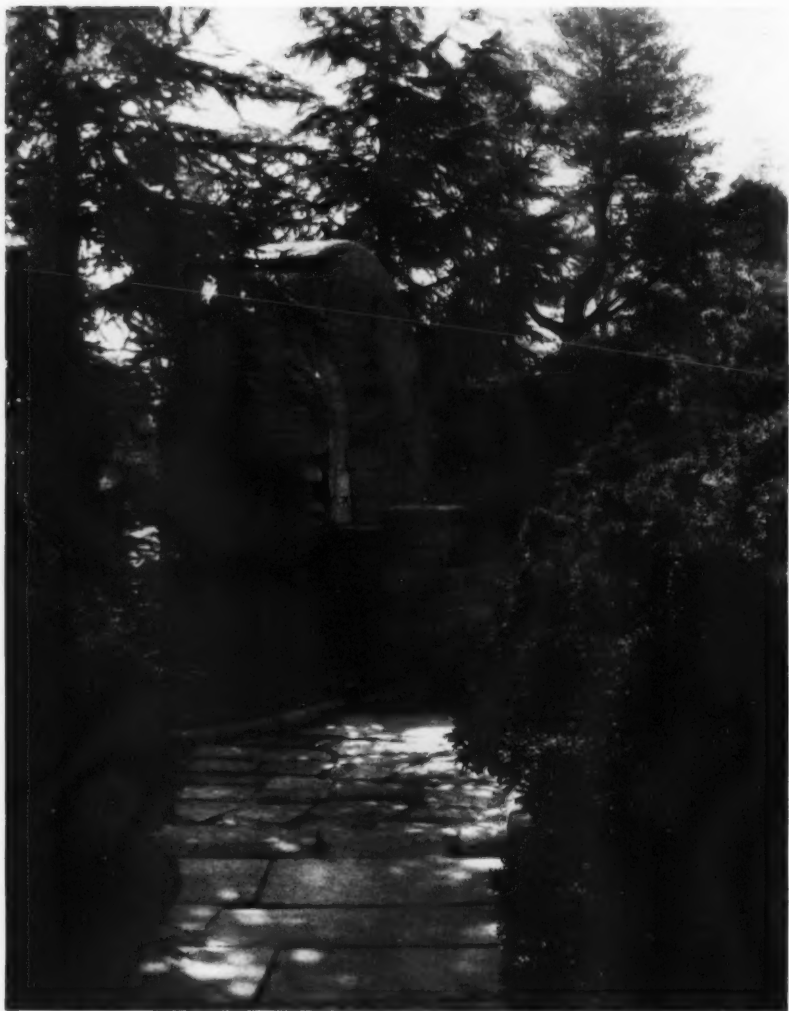
AN ANCIENT CARVED BAS-RELIEF OF THE FIFTEENTH CENTURY FROM FRANCE

This significant fragment five hundred years old has been placed in the Bishop's Garden on a wall of the Norman Court. An old ivy vine, architectural in its form of growth, brought years ago from Canterbury Cathedral, has been transplanted here to help frame this ancient carving. The central panel: the Crucifixion, has on the left the figure of the blessed Virgin Mary while on the right is Saint John with a little book in his hand. This is one of a series of five reliefs, recently acquired, the others having been inserted at intervals along the wall of the perennial border. The bas-relief, as illustrated, forms part of the gift of the donor of the Norman Court and its arch, while the four others will doubtless be chosen as future gifts or memorials, in sympathy as they are with the spirit of this garden for the Ages.

THE GARDEN'S POOL, WITH AN ANCIENT BAS-RELIEF
PLACED JUST ABOVE IT

Another fifteenth century relief in the same series as the one of the Crucifixion. One of the carved figures, in its four panels, can be recognized as that of St. Catherine with her wheel, the symbol of her martyrdom. The others are not so easy to identify but they all contribute interest and distinction to this quiet corner of the Bishop's Garden, with its running water, pleasing reflections and the slight movement and shadowy forms of dusky carp. The Pool itself is the gift of the Lake Forest Garden Club, one of the many clubs throughout the country that have become greatly interested in the landscape development of the hillside of the National Cathedral.





THE APPROACH TO THE NORMAN COURT BETWEEN MASSES OF CENTURY-OLD
BOXWOOD

Old stone and old English boxwood with the noble reach and height of cedars of Lebanon and of pine: not difficult to create the atmosphere of an old world garden with material such as this is, transplanted as offerings to this cathedral hillside. The curving entrance path has many surprises. To the left, if one follows the turn with its low flight of steps, there's the Boxwood Garden with Hortulus; the Little Garden; while at the end of the path is the Norman Court with the surprise of that matchless view far beyond enclosing walls. What will the years bring to this garden which already possesses so many associations; trees and shrubs that have had nourishment in ancient history while the stones themselves, if they could but speak, would share events that shaped nations, and were forgotten and yet somehow survived?

Address of President Coolidge

At Washington, October 10, 1928, at 10:30 a. m., before the General Convention of the Episcopal Church, President Coolidge spoke as follows:

MEMBERS OF THE CONVENTION:

This general convention of the Episcopal Church, which is held once in three years, represents organized religious life and missionary effort in every part of the globe. Many thousands are taking part in it. Considered by itself alone it constitutes an activity of the greatest importance. But when we remember that it is but one of many similar organizations, some larger and some smaller, all devoted to the service of religion, we can not escape the conclusion that the major forces of the world are actively and energetically engaged in promoting the spiritual advancement of humanity. When we remember further that this movement is steadily advancing through the years, steadily increasing in the strength of its main body and its innumerable auxiliaries, we realize that it provides a complete and devastating answer to the indifferent, the cynic, and the pessimist. We can not doubt that the world is growing better.

But because we have made a very large progress, because we are confident that we are going in the right direction, is no reason for failing to comprehend the enormous work that yet remains to be performed and the long distance that must still be traveled before the goal of human perfection is reached. As we look over the world we see that there are almost whole continents in some areas still to be reached and large masses of people everywhere still to be given the advantages of modern civilization. While it is well for us to look abroad and carry to other people a knowledge of our faith, we should not forget that our success in that direction will be largely measured by what we do at home. The light which we shed for others will depend upon the intensity of the flame which we create for ourselves. The ability to help others to see comes from the clearness of our own vision. The greatest service that we can possibly perform for the world is to perfect our own moral progress. If we can do that, we need have no fear concerning the helpful influence we shall supply to others.

The most casual survey of our own country reveals the existence of conditions which require constantly increasing efforts for their redress. The problem of the training of the youth of the Nation is one that is now and will be forever recurring. In spite of our great school system, our secondary institutions, our colleges, and our universities, many of our young people are still growing up with the most meager advantages of education. There are large settlements of people in our great centers of population still living under foreign conditions. Although they are dwellers within our borders, they

have never yet really come into the United States. We have provided by our institutions for a genuine method of self-government, but there are many of our people who, through indifference or inability, are not receiving the full benefits of such a system. In the midst of a high productive capacity and constantly expanding material resources there are yet those who, through ignorance or misfortune, are not able to participate to the extent of their deserts in our economic progress. The forces of evil are constantly manifest and their opportunities for activity enlarge with the increasing complexities of our modern modes of life.

The officers of our governmental agencies are constantly alive to these problems and through legislation and administration are alert to meet their demands. But those who have given these subjects much thought are constantly reminded that an additional element is needed, if they are to meet with the desired success. The advancement of knowledge, the increase in science, the growth and distribution of wealth, the enactment of laws, while they may all be commendable or even necessary in themselves, do not alone meet the problem of human existence or furnish a sufficient foundation for human progress. Man is more than all these. He requires the inspiration of a higher motive to meet the demands of a spiritual nature. They might furnish a partial explanation of an Alexander, a Cæsar, or a Napoleon. They fail utterly to account for a Hampden or a Cromwell, a Washington or a Lincoln, or for the long list of sacrificing missionaries, saints, and martyrs who have devoted their lives to the higher cause of humanity. Organized government and organized society have done much and can do much. Their efforts will always be necessary, but without the inspiration of faith, without devotion to religion, they are inadequate to serve the needs of mankind. It is in that direction that we must look for the permanent sources of the ministrations of charity, the kindness of brotherly love, and the renunciation of consecrated lives.

Our country is thoroughly committed to a life of action. We expect our people to put forth great energy and great effort in perfecting the material structure of our national life, in enlarging our production, in increasing our commerce, in strengthening our agriculture, in improving our transportation, in organizing our finances. But all these things will never be done for their own sake. They are not an end in themselves. They are but a means to a nobler character and a higher life. Unless that motive is provided from some other source, these activities inevitably lead back to the conclusion that the end justifies the means and that might makes right. We are not seeking an increased material welfare that leads to materialism; we are seeking an increased devotion to duty that leads to spiritual life. Such an effort would be in vain, unless our Nation as a whole continued in its devotion to religion.

We can not remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our

domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our Government itself, all rest on religion. Its importance can not be stressed too often or emphasized too much. If the bonds of our religious convictions become loosened, the guaranties which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone. The debt which this country owes to the men and women down through the ages who have been teaching and are teaching today the cause of righteousness is beyond all estimation. So long as the great body of our people continue to be inspired by their example, and to be faithful to their precepts, our institutions will remain secure and our civilization will continue in its increase of material and spiritual welfare.

General Convention Reflections

By the Reverend Raymond L. Wolven

Canon of Washington Cathedral

IN response to a request from the Editor of *THE CATHEDRAL AGE*, I have made an endeavor to induce the Bishop of Washington to give me his reflections upon the General Convention which recently had such a happy meeting in Washington. The universal opinion seems to be that the Convention of 1928 was one of the greatest in the history of the American Church. There has been one writer who ventured the opinion that the Convention could hardly be called great, because there was an absence of debate. This writer would seem to feel that heated discussions on questions that threaten to rend the Church in sunder make for greatness.

With this in mind, I asked the Bishop what, in his mind, constituted the highest distinction of the recent General Convention. He responded by saying, "When we started making preparations for the General Convention, I set before the committee two ideals. One, that it should be the most spiritual convention that had ever been held, and the other that it should be the most fra-

ternal. I felt perfectly confident that with the able assistants we had the mechanical details would approximate a degree of perfection. It is not so easy a matter to create an atmosphere in which the spiritual and the fraternal can be made conspicuous. Again, it is difficult to register in any precise way what accrues to a spiritual effort. I do believe, however, that the recent Convention reached higher levels of spiritual fervor and disclosed a finer spirit of fraternal intimacy than any convention of which I have knowledge. Nothing occurred during the sessions to disturb the vision of spiritual attainment that marked and distinguished the opening service.

"I do not believe that men came together in this convention ready and willing to sacrifice principles in the interests of a temporary peace. It was rather than men had come to see the importance of placing the emphasis upon those vital things that concern the Church's life. They would not be diverted from the major issues by any personal feelings or give undue expression to

party allegiance. If the attainment of lofty ideals and the inspiration to greater service are the sure evidences of a great convention, then certainly we confidently affirm that the General Convention of 1928 was great in the truest sense."

Bishop Freeman allowed me to look over his file of letters from bishops and deputies which have been received since the Convention ended. A few quotations will be of general interest as showing the way in which the Convention was regarded by those who came to it:

From the Bishop of Massachusetts:

"I cannot leave without giving you my warmest congratulations upon everything, arrangements, hospitality, comfort, and all that makes for efficiency, dignity, and, above all, the religious, united spirit. Certain services and episodes will sink deep in the memories of many thousands. We carry away happy memories and the consciousness that the Church has been set forward. A striking note has been that of personal religion, especially on the part of the young."

From the Bishop of Indianapolis:

"May I add a word of personal thanks, in addition to the formal resolutions of the House, for the hospitality extended to us during the Convention? It was the eleventh I have attended and while each had its special mark, none, to my mind, has compared with the last."

From the Bishop of Michigan:

"It would appear that nothing has been lacking in the spirit or details of your hospitality, to make for a thoroughly successful convention. Indeed, one Bishop who has attended conventions for about forty years said to me last night that it was the greatest convention in his memory."

From the Presiding Bishop:

"I am snatching a moment to say once more that it was absolutely perfect and universally so regarded."

From the Bishop of Southern Ohio:

"The whole set of arrangements was admirable. The open-air services must

have deeply impressed not only the members of the Convention, but the whole community and nation with the great part which the Episcopal Church and especially the National Cathedral is destined to play in their life."

From the Bishop of Tennessee:

"I have attended fifteen General Conventions and this last one in Washington was in every way the greatest and happiest we have ever had. Moreover, it has inspired hundreds of our clergy and people with a new personal interest in the building of our beautiful and stately National Cathedral."

From the Bishop of Albany:

"I have never experienced, nor can I imagine more thorough-going arrangements, which meant, of course, a great deal of careful planning, nor have I ever met with warmer hospitality on every hand. On all hands I have heard that there never was a better Convention and I am sure, too, that all who went got a new conception of their National Cathedral."

From Mr. Frederick M. Boyer,
lay deputy from the Diocese of Central New York:

"The very fine atmosphere and wonderful get-together spirit shown throughout was in no small degree due to the fine feeling of spirituality in us all on every visit to Mount Saint Alban. Everything there was so well and so fittingly done that I cannot refrain from this personal note of appreciation."

From the Bishop Coadjutor of Colorado:

"I cannot leave Washington without first expressing appreciation of the innumerable courtesies received from you and your people in connection with the greatest General Convention in the history of the Church."

From the Bishop of Kansas:

"May I congratulate you with all my heart on the success of the wonderful Convention which has so recently closed in Washington? I feel without exaggeration it might well be described as an outstanding historical event in the history of the Church."

The New Archbishop of York

A STRIKING word picture of the leader who follows Dr. Lang in presiding over the destinies of York minster is presented in the following extract from George Buchanan's article on the World Call Convention in *The Church of England Newspaper*, November 16 issue:

*** Friday saw the Bishop of Manchester (Archbishop-elect) take charge and grip the situation from the outset. His voice was clear, his phrases were incisive, his sincerity obvious in every sentence. As might be expected, it was a brilliant analysis of the Christian "Message," by one who believes it wholeheartedly. If on the previous day it was the impress of Genesis, "In the beginning God," so now the prologue of St. John emerged, "In the beginning was the Word." Yes, "and the Word was God"; not for a long time have we heard such a clear enunciation of the absolute Deity of the Lord Christ, and that

by one whose learning places him out of reach of the criticism even of the learned. It is something to thank God for, that the northern Primate-to-be is one who stands "four square" to Truth, not from the hollow of an absolute obscurantism, but from the platform of the soundest modern scholarship.

As we listened to his delineation of "the Christ who is Our Message," we thrilled to the analysis of spiritual phenomena given us by a spiritually-minded man, who is himself master of intellectual thought. Every one followed every word of it. And the silence which succeeded was even more pregnant, it led up to the "Gloria in ex-

celsis," said by all. This was the most exalted period of the Convention, the Vision of the Christ was clear, the corporate Soul of the Company was uplifted towards Him, and it found expression in the only possible hymn, "Jesus, Thou joy of loving hearts." * * *



Photograph by J. Russell & Sons, London

THE RIGHT REVEREND WILLIAM
TEMPLE, D. Litt., D. D.

Bishop of Manchester and Archbishop-elect of York.

Notes on the College of Preachers

Among the clerical deputies to the General Convention there were no less than twenty-three who had been to one or more conferences of the College of Preachers. A group of them assembled on the afternoon of Sunday, October 21, in the Cathedral Library to renew old associations. Many valuable suggestions were made as to the work of the college in the future, and there was great interest shown.

On the afternoon and evening of St. Luke's Day, October 18, there was a meeting of the "Advisory Council," an informal body of friends and leaders, who met in similar fashion the year before, to help plan the work of the College during the coming winter and spring. As a result of this Conference, a schedule was made out covering the

work of the College up until next summer. Those in charge have every reason to be most grateful to the many friends which the College has made for their continuing interest and valuable advice. Much of the success which has attended and may attend the College will be due to them.

The following conferences have been definitely settled for the month of January, 1929:

January 2 to 5, "Noon-Day Preaching". Led by the Bishop of Duluth.

January 7 to 12, "Sermon Material". Led by the Reverend George Craig Stewart, D. D.

January 14 to 19, "The Religion of Youth and Confirmation". Led by the Reverend F. H. Sill, O. H. C.,



Photograph by Ernest L. Crandall

RAPID PROGRESS IS BEING MADE ON COLLEGE OF PREACHERS BUILDING

This photograph taken early in December shows the Collegiate Gothic structure rising on the slope north and east of the Apse of the Cathedral. Barring unforeseen developments, it is hoped to have the building ready for use next autumn.

and the Reverend F. S. Fleming, D. D.

January 21 to 26, "Pre-Lent Conference". Led by the Reverend Frank Gavin.

January 28 to February 2, "Teaching the Life in Christ". Led by the Right Reverend S. B. Booth, D. D., Bishop Coadjutor of Vermont.

In addition to these, a conference for the country clergy of the Diocese of Washington is planned for the week of February 4th. After Easter the following conferences are being arranged:

April 8 to April 13, "Teaching Church History".

April 15 to April 20, "Pre-Whitsuntide Conference".

April 22 to April 27, "Mission Preaching". Led by the Right Reverend Irving Peake Johnson, D. D., Bishop of Colorado.

And a similar conference under the same leadership from May 1 to May 8.

Dr. William C. Sturgis is to be in Washington for four months beginning December 1 and has agreed to help in arranging for conferences for laymen at those periods when the clergy are too much occupied by parochial duties to get away from their work.

These conferences will be shorter in duration, beginning on a Friday evening and ending on the Sunday evening following. There were two of these in December, one beginning Friday evening, December 7, and the other Friday evening, December 14. It is hoped that in Lent more conferences can be arranged for laymen, especially one to be led by the Right Reverend Thomas C. Darst,

D. D., Bishop of East Carolina, on "Lay Evangelism".

In answer to many requests a list of recent books for reading by the clergy is here appended:

Fundamentals of Faith

J. Y. Simpson: "Man and the Attainment of Immortality".

B. H. Streeter: "Reality".

H. N. Wieman: "Religious Experience and Scientific Method".

Christian Belief

F. Gavin: "The Jewish Antecedents of the Christian Sacraments".

O. C. Quick: "The Christian Sacraments".

A. E. Rawlinson, editor: "Essays on the Trinity and the Incarnation".

Preaching and Pastoral Care

C. Gore, editor: "A New Commentary on Holy Scripture".

P. Green: "Parochial Missions Today".

J. A. Hadfield: "Psychology and Morals".

J. R. Oliver: "Fear".

F. Underhill, editor: "Feed My Sheep".

Social Questions

C. Gore: "Christ and Society".

R. H. Tawney: "Religion and the Rise of Capitalism".

These books will be circulated on request. It is hoped later on that a short monthly bulletin may be issued by the College of Preachers and sent to all the men who have been here, recommending books for their reading and giving them other information of interest.

The Church and The World*

Sermon by

RT. REV. CHARLES PALMERSTON ANDERSON, D.D.
BISHOP OF CHICAGO

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—PHILIPPIANS II, 9-11.

Right Reverend fathers,

Reverend brethren,

Brethren of the laity:

"Grace be to you and peace from God the Father and from our Lord Jesus Christ!"

We have assembled in this triennial Convention to take counsel together once more about the things pertaining to the Kingdom of God. We have come together as Bishops, Priests and laymen of the Church of God. The Episcopal Church, in and through which we exercise our immediate ministry and discipleship, is not, of course, the whole Holy Catholic Church; but it incorporates us into the whole Church and brings to us all the treasures of grace and the fullness of Christian doctrine. We were baptized "into the congregation of Christ's flock" and ordained as priests and bishops "in the Church of God." It will tend to keep us on a higher level if we keep in mind that we are not only diocesan delegates, but representatives of the Church of God. We have confessed our faith in the great Catholic creed of Christendom. We have had our solemn Eucharist. We have made our communions. We have had fellowship with the Father and with Jesus Christ and with the brethren. In this divine presence and companionship we have prayed that the Holy Spirit Who presided over the Council of the blessed apostles would be with this Council of His Church; that we would be saved from error, ignorance, pride and prejudice; that we would be directed, sanctified and governed by the mighty power of the Holy Ghost, that the Gospel of Christ may be truly preached, truly received and truly followed in all places.

That is the setting of this Convention. May everything that is said and done be in harmony with our high calling as ministers and men of God.

I hope that it will not be inappropriate if on the threshold of our deliberations, I venture to suggest that we meditate awhile on some of the central

*Delivered at the Opening Service of the General Convention in the Cathedral Amphitheater, Mount Saint Alban, on October 10, 1928.

contents of our religion, on its reach and scope and on its application to the conditions and needs of our times.

RELIGION

Religion relates us to God. Morality is what we bring back from our fellowship with God. The Christian religion relates us to God through Jesus Christ. Christian morality, Christian standards of conduct and behaviour, Christian ideals of civilization are what we bring back from our contacts with God through Jesus Christ. God is the centre and circumference of religion—the Infinite Who became finite, the Omnipresent Who is somewhere as well as everywhere. He is "in Christ reconciling the world to Himself." He is in Church and sacrament. He is here where we are gathered in His Name. "He is closer to us than breathing, nearer than hands and feet." He hears our prayers and harkens to our speeches. The Eucharist with which this Convention opened and which will be offered every morning is the assurance of the presence of God in the world of men. "Religion without God is the unvarying symptom of a dying civilization" too sophisticated to believe in the moral foundations of the universe and too lackadaisical to try to formulate a philosophy of life without God, which satisfies the hunger of the soul.

THE CHRISTIAN RELIGION

The Christian religion starts out with God and proclaims that God and Man, heaven and earth, eternity and time are brought together in the person of Jesus Christ, Who reveals the character of God and the purpose of human life.

PERSONAL RELIGION

For this reason personal discipleship to Jesus Christ must always be the central feature of our religion. This personal element is conspicuous and startling. "Come unto Me" says our Lord. "Abide in Me." "Follow Me." "I am come that ye might have life." "I am the way, the truth and the life," "He that followeth Me shall not walk in darkness but shall see the light of life." These utterances would be repellent if they did not come from Him Who is conscious of His oneness with God. He it is whose disciples and followers we are. We have joyfully accepted Him as our Leader, Teacher, Guide, Saviour and God. We have pledged Him a loyalty which takes precedence of all other loyalties.

SOCIAL RELIGION

But because the Christian religion is such an intensely personal thing, it must also be an intensely social thing. Because it is something between God and Man, it must necessarily be something between man and man, between man and his neighbour, between man and his business, between man and his country. It must go with men wherever they go in their contacts with the world. It is a

great thing for a man to be able to say—"I live by the faith of the Son of God, Who loved me and gave Himself for me." That, however, is not all that there is to religion. God loves you and me, but that does not exhaust the love of God. "God so loved the world that He gave His only begotten Son." The world is the subject of redemption. "Thy Kingdom come, Thy will be done on earth as it is in heaven," is an authoritative definition of the reach of religion. "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever." The followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized—that governments will recognize that they are under His sway—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be conducted on the basis of the golden rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion.

RELIGION, BUSINESS AND POLITICS

You will not construe this as a plea for the intrusion of politics and economics in the pulpits and on the platforms of the Church. The Church has something more important to do. It is one thing, however, to bring party politics and economic theories into the range of Church activity. It is a vastly different thing to bring the force of religious conviction and experience into action in our social and political life. Party politics pollute religion, but religion purifies politics. Whenever the Church spends its energies on social and political reform, or undertakes to fight the world's political and social battles by using the world's weapons, or identifies itself with the world in the hope of producing a glorified human society by external pressure, the result will inevitably be a loss of morale. Ecclesiastical politics are no better than any other kinds of politics. The ambition to be a Boniface VIII may produce an Alexander VI. It is beginning at the wrong end. It is patching up the machinery of society which may work today and break down tomorrow, instead of reconstructing the motives of men. It is trying to compel unconverted men to enter the Kingdom of God which their eyes have not seen, before creating in them a passion for the righteousness which is in Christ Jesus. The Church, as such, does not know political parties, nor economic theories. These are not the business of the Church. But it is distinctly the business of the Church to know religion, to know "faith and morals," to "know the love of Christ which passeth knowledge" and which cannot be excluded from anything affecting humanity, to generate the love of Christ and liberate it so that men will seek first the Kingdom of God and His righteousness. It is the business of the Church to promote the Kingdom of God which is righteousness and peace and joy; to be the leaven which leavens the whole lump, to penetrate and permeate the social, industrial and

political order, without surrendering to them or occupying the same level with them; to insist that business and politics are not outside the realm of morality and religion; and to claim the supremacy of Jesus Christ over every department of human life. If for any reason the Church failed at this point, it would go into moral bankruptcy and cease to be the executive agency of the Kingdom of God.

THE EPISCOPAL CHURCH AND THE UNITED STATES

This function of the Church as the leaven of society is well illustrated in the environment of this Convention in this capital city of the United States of America. On this hill the Bishop of Washington and his fellow-labourers are erecting a magnificent cathedral church as a witness to the Christian faith. On yonder hill is the seat of government. It is inconceivable that the Church as represented in this national cathedral should not seek the privilege of being the friend and helper of the nation as represented in Congress. It is inconceivable that the national government should be unconcerned in those moral and spiritual values for which the Church specifically stands and without which the strongest government would topple like a house of cards. The Church is bound to teach good citizenship and to recognize the nation as an institution having divine sanction. The State can claim on Christian principles that "the powers that be are ordained of God" and that "rulers are not a terror to good works but to the evil." The relations between the Episcopal Church and the government of the United States have always been cordial, although at the outset there was some suspicion that an Episcopal Church inherited monarchical tendencies that were incompatible with democracy. That suspicion was not well-founded, for a majority of the signers of the Declaration of Independence and of the makers of the Constitution were members of the Episcopal Church. It has been said that there were five men who made the American Nation—Washington, Jefferson, Hamilton, Madison and Marshall. They were members of the Episcopal Church, as were Richard Henry Lee, Patrick Henry, John Jay, Robert Morris and other staunch patriots. The striking resemblance between the structure of the Episcopal Church and the structure of the federal government has frequently been noted by lawyers and historians. Our public worship has always included prayers for the President and Congress. The Episcopal Church has been a patriotic Church and has enjoyed the protection of the government in its freedom to worship God in accordance with conscience and convention. It is right that this should be said at this time and place, and especially following the noble utterance of the President of the United States.

CHURCH AND STATE

Nevertheless, the most ardent American patriot would have nothing but scorn for the Church if it did not look to a higher source than any national

government for its religious authority and sanction. He would be both amazed and amused at the idea of obtaining the approval of Congress of our manner of worshipping God. Our religion comes from Jesus Christ and not from King, Court, or Congress. Christianity is not inimical to nationalism, but nationalism has often been inimical to Christianity. The Christian Church is essentially supra-national and catholic in its character and outlook. Our religious citizenship is in the Kingdom of God. Our political citizenship is in the United States of America. "A free Church in a free State" is our ideal. It is an ideal that has never been wholly realized in the older countries of Christendom and has never been severely tested in our own. "Render unto Caesar the things that are Caesar's and unto God the things that are God's" said our Lord. At the same time He warned His followers that they would be delivered up into prison and brought before kings and rulers for loyalty to God. It soon happened that when the disciples rendered unto God the things that are God's, they were accused of treason. When they were charged with turning the world upside down and having "another King Jesus," they could not deny their allegiance to Christ even though they claimed loyalty to Caesar also. When they were accused before the civil authorities of teaching Christ and filling the city with His doctrine, there was only one thing that they could say—"We ought to obey God rather than men." They took the consequences and rejoiced "that they were counted worthy to suffer shame for His name."

The long, sad story of persecutions in the early centuries of the Christian era is simply the story of the conflict between Church and State, between Christ and Caesar. Persecutions subsided only when the State became formally Christian. Persecutions may be renewed if the State should again become pagan. Even in Christian countries there have been times when the conflict between Church and State has been keen and relentless. This has been true in Catholic France, Italy and Mexico, in Protestant Prussia, in Orthodox Russia and in the recent *impasse* between the Church and Parliament of England. Nor are there lacking signs in our own "land of the free and the home of the brave" of appeals to Caesar to curb and fetter religious liberty. The Church has not always been blameless in her conflicts with the State and it has endured much suffering which cannot claim the blessing of having been in the name of the Lord. But the incidents and tragedies of history do not release the Church from its imperative duty to claim religious freedom and to suffer, if need be, in securing it. "Stand fast therefore in the liberty wherewith Christ hath made ye free; and be not entangled again with the yoke of bondage." While recognizing the might of the State in the political realm, the Church cannot admit the omnipotence of the State in the realm of conscience, nor its infallibility in the realm of doctrine, nor its impeccability in the realm of morals. Nations operate under the sovereignty of God and should they set the law of God at defiance, the Church of God must fearlessly contend that "righteousness alone exalteth a nation and that

sin is a reproach to any people." "Go ye and tell that fox" said our Lord of King Herod. And the day has not yet come when the brilliant iniquities of the mighty should escape rebuke in the name of the Lord. The State did not create the Church, nor society, nor the family, nor public worship, nor sacraments, nor religious orders, nor missionary societies, nor, until the Church led the way, hospitals and universities and institutions of benevolence. The Church has done pioneer work, against all sorts of odds, in the things that make for a better world and any attempt to coerce the Church into conformity with national ideals or standards would be an intolerable tyranny which in the long run would work more harm to the State than to the Church.

FREE CHURCH IN A FREE STATE

The Church, however, cannot consistently claim religious freedom for itself unless at the same time it claims freedom for the State. Church and State are distinct in purpose and power, but since they overlap each other and dovetail into each other, it is to the interests of both that mutual friendship and cooperation should abound. The doctrine of a free Church in a free State contains within itself an incurable incompatibility. The reason why there is so much controversy over it is that the two freedoms can never be reconciled in theory. It can never be more than a hope that they will work out more harmoniously in practice than on paper. Neighbours get on best by keeping up their line fences. Church and State get along together best by keeping up their line fences. Both must find self-expression. The State must be free to deal in its own way with its own heterogeneous constituency and cannot be expected to be at the beck and call of some one, religiously homogeneous group, when there are many such groups. The State must be free to keep order, to levy taxes, to establish or demolish tariffs, to regulate commerce and traffic, to legislate on matters pertaining to marriage and the school, to accept or reject world courts, and leagues of nations, to declare war or to advocate the outlawry of war as it has recently so happily done. In the discharge of these functions the State can brook no ecclesiastical interference from any quarter, Catholic, Protestant or Jewish.

At the same time, the Church whose members are also citizens, could not live or breathe if it were not free to exalt Jesus Christ, Whose realm embraces all nations and in Whom there is neither Greek nor Jew, Barbarian, Scythian, bond nor free. The Church must be free to teach the fatherhood of God and the brotherhood of man in all their far-reaching social implications—free to fix men's hopes on the cross of Christ and not on the sceptre of Caesar—free to preach the love of God and neighbour, not as sentimentality or gush, but as the greatest power in the world which can be brought to bear upon the greatest problems in the world—free to teach that the Christian doctrine of love involves bringing our social and international problems before the tribunal of reason, conscience and spiritual force, rather than physical force—free to preach Christian righteousness amongst nations,

even when it is in conflict with government policies—free to preach peace, the peace that rests on righteousness and love and a reverence for human personality which are outraged by war and the hates and lies that war engenders—free to teach Christian morality even when it opposes or transcends conventional standards. A free Church in a free State is a thrilling and hazardous experiment. If it should come to pass that these two freedoms, these two loyalties, clash, there may be times when there is no other choice for the disciple of Christ than to follow the example of Christ and the noble army of martyrs and be prepared to save his soul by losing his life for the Kingdom of God's sake. The blood of the martyrs was the seed of the Church. Who would venture to predict that the days of martyrdoms have gone by forever? Martyrdom is not to be coveted, but it is more to be desired than an ecclesiastical Machiavellianism which dodges moral issues.

RELIGION AND CIVILIZATION

The Church must also exalt Jesus Christ above the culture and civilization of the day. Men sometimes fear that something may happen to change our civilization or prevent its perpetuation in the world. There is a prior question as to whether we want to preserve our civilization or improve it. Progress is never static. Changes are bound to occur if the world makes headway. "The old order changeth, giving place to the new; and God fulfills Himself in many ways lest e'en a good custom should corrupt the world." Civilizations come and go. They have their day and cease to be. Jesus Christ alone is the same yesterday, today and forever, not standing still, but at the head of the procession, leading people onward and upward toward the Kingdom of God. There have been ancient and modern civilizations. There have been civilizations founded on slavery, feudalism, capitalism, monarchy and democracy, and attempts have been made at socialism and communism. There have been civilizations in which wealth was founded on society, which have given way to a civilization in which society is founded on wealth. There is an Eastern and a Western civilization in this twentieth century. The Church cannot identify itself with the spirit and culture of any age and at the same time keep step with the Christ of the ages. Our Western Church must rise high above Western civilization or else keep out of the East. Our missionary enterprise may help or it may hinder the consolidation of the East against Western imperialism and commercialism. It depends on making it quite clear that the Gospel of Christ is not the same thing as Western culture at its best. Many voices are heard saying, "Give us your Christ, but keep your culture. Give us your missionaries but keep your factories and your machine guns."

Much can be said about our modern Western civilization on both the credit and debit side of the account. It has been characterized by marvelous advance in science, by epoch-making discoveries and inventions, by the spread of knowledge amongst the masses, by systematized social service and by organized philanthropies and benevolences on a large scale. All this is to the good.

Running parallel with all this there is a somewhat firm belief that a man's life consisteth in the abundance of the things that he possesseth, that progress is inevitable, and that the present order of things is the last chapter in social science. And woven into the social fabric there is a good deal of intellectual pride and cynical smartness. One does not have to accept the dictum of a conspicuous American that "life is a combat between jackals and jackasses" or the solemn pronouncement of a prominent Englishman that there is nothing to life but "a firm foundation of unyielding despair." But one has to admit that our civilization "has sacrificed much inner peace and social harmony" in the mad scramble for markets and money and has produced a state of mind in which multitudes have lost faith in God because they have lost faith in the moral integrity of a civilization where organization tends to crush individuality, where men are machines and labor a commodity, where money is the measure of success and might the criterion of right.

RELIGION AND SCIENCE

But no criticism of our times should be allowed to obscure the great achievements in science and invention. They are the crowning glory of the twentieth century. Their thrilling and melodramatic history inspires reverent awe and wonder. Our age may not have produced a Plato and Paul in philosophy and religion, but it has produced giants in science who have been the illuminators and benefactors of mankind. It is not in the interest of religion to go out of the way to pick quarrels with science or to belittle demonstrated facts. The function of religion is to interpret these facts in terms of spiritual value. What is their bearing on human life and conduct? Are they making better men and women? What shall it profit a man if he knows a million facts and acquires a million dollars and generates a million kilowatts of electric energy if he does not know the meaning and purpose of facts and the responsibilities which power and possession entail? Progress is in persons, not in things. Take personality and character and moral value out of the story and science itself might be turned to man's destruction. Progress is not measured by the kind of vehicle that a man rides in, but by the kind of man that rides in the vehicle. Progress consists in the increasing ability of the human race to assimilate and transmit truth, beauty and goodness. These are the attributes of God. Jesus Christ is their greatest exponent. There is none other name given under heaven whereby our civilization can reach to its highest but the name of Jesus Christ.

So it is that the Church must exalt Jesus Christ above nationalism and naturalism and humanism and behaviourism and the culture and civilization of the day. "I, if I be lifted up will draw all men unto Me." The only favor which the Church should ask of the contemporary world is freedom to lift up Christ before men. Without that freedom it would perish. The Church may well say—"Give me liberty or give me death."

RELIGIOUS FREEDOM

Unhappily, the priceless possession of religious liberty which has been won at great cost, is being threatened in our day. It is threatened by an exaggerated nationalism which takes the form of an intellectual imperialism, claiming not only omnipotence but omniscience, penetrating the recesses of the mind and branding constructive criticism as treasonable. It is threatened by a dominating secularism which takes offense at being told that "the things which are seen are temporal and the things which are unseen are eternal." It is being threatened by commercial and political interests which would use the Church for their own ends but otherwise abuse it. Is there to be a renaissance of religious intolerance in this land to which men came for freedom? Is Erastianism to be reborn in America where the separation of Church and State is fundamental? Are men to be compelled by law to teach their children a special brand of religion and to set them against the general trend of science especially in these days when the reconciliation of science and religion is getting under way? Are ministers of the gospel to be put under pressure to idolize the present social order, which brought about the greatest catastrophe in history, as if the gospel of Christ had no further light to shed on human relationships? Are blacklists to be made of many of our pioneers because they are ahead of their times? God forbid! "Ye shall know the truth and the truth shall make you free. If the Son shall make you free, ye shall be free indeed."

A FREE PULPIT

I plead for a free and courageous pulpit—not a pulpit that invades territories which do not belong to it or that exploits personal opinions and prejudices under the aegis of the sanctuary, but a pulpit of brave and stalwart ambassadors of Christ, who will not shun to declare the whole counsel of God nor cease to teach and preach Jesus Christ in those many spheres of life where He is still a stranger. The Christian religion is a morally revolutionary force and its spokesmen should be a militant aristocracy.

PROBLEMS OF THE CHURCH

This Convention would not fulfill its purpose if in its general tone and character it failed to magnify the Lord above all things. Many important matters will come before us. Not all of them, however, are of first-rate importance. Will you permit your preacher to say that our main task is not to provide so many million dollars for the budget (which would be an easy thing to do if our people had the love of God in their hearts), but to awaken in the Church a fresh zeal for the conversion of souls. Our chief task is not to perpetuate the controversies and logomachies of the sixteenth century, but to meet some of the pressing problems of the twentieth century. Our great burden is not to find the choicest language in which to phrase our worship, but somehow to learn how to persuade the wanderers outside the fold and the

detached adherents within the fold, to worship God in any language. Our duty is not to define sacraments over again or to haggle about their number. Better would it be for the Church if our people were taught to elevate every means of grace into sacraments than to give such scant recognition to the significance of the two greater sacraments. Our duty is not to restrict people's devotion at the altar but to labor to bring it about that the Christ Who is worshipped at the altar is not crucified afresh in parlors and slums and conditions that permanently depreciate the human stock. Our work is not to settle the controversy between fundamentalism and modernism, which exhibits more fear than faith on both sides, but to engender such personal devotion to Jesus Christ as would force this controversy into the background. It is not our duty to find an irreducible minimum of belief and practice which will barely save a man's skin, but to aim at maximum faith and service without being too meticulous as to rigid conformity to some narrow customs.

SECULARIZATION

The problems which confront the Church today can all be gathered up into one problem. It is the problem of secularization—the secularization of the home as though the family were the creature of the state and Christian marriage only a civil contract, and as though Christianity could survive in a Church of secularized homes—the secularization of business as though the chief end of man was to make money, rather than "to glorify God and enjoy Him forever,"—the secularization of politics as though the powers that be were not the responsible "ministers of God"—the secularization of the church, as though building churches and raising quotas and operating clubs completed the design of "the Church of God which He hath purchased with His own blood"—the secularization of life as though men could "live without God in the world" as though there were no such things as the grace of God, the forgiveness of sins and the salvation of souls.

Here is the battleground of the Church. This is the citadel which has to be attacked. These are the lines along which the Church's battles must be fought. The Church cannot be on friendly terms with the world without being as the salt which has lost its savour. Our only hope of winning the world to Christ is by renouncing the world for Christ. "Know ye not that the friendship of the world is enmity with God." "Be not conformed to this world but be ye transformed." People are not going to rush into the Church by being told that there is no difference between the Church and the world, but by letting our light so shine that they can clearly see the difference. People are not kept out of the Church by its creeds so much as by its lack of deeds. It is not the Catholic faith that repels people but the absence of Catholic charity; not the Christian religion, but the lack of it. The Church is here to save people from the world, to keep God always in their minds, to show people how to love God and love each other, to produce holiness, to make saints and to transform life and its sordid surroundings into harmony

with the will of God. Unless the Church can win along these lines its capitulation to the world will be complete and men will no longer say, "O Galilean, Thou hast conquered," but "O Galilean, Thou art conquered."

Throughout the world there are many people who see that the real issue of the day is between Christ and the world. They are moved to become followers of Christ, but perplexed as to how to reconcile discipleship with the spiritual mediocrity and narrow outlook of many a parish. They desire to find in the Church the vehicle through which ardent discipleship can find an outlet. Throughout the world there are many priests, far removed from the limelight, living in places where Christ is not popular, who are gladly giving their lives in making new allegiances to Christ and securing fresh verdicts for Him. These are the people who should have the backing of this Convention. They can be cheered or chilled by the things on which this Convention lays emphasis. It will break the hearts of many earnest disciples if this Convention squanders time over obsolete issues or current questions of only secondary importance. "Forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

"I know of lands that are sunk in shame,
And hearts that faint and tire;
And I know of men who ask not fame
Who would give their lives for the fire.
I know of hearts that despair of help
And lives that could kindle to flame,
And I know a Name, a Name, a Name
Can set these lives on fire.
Its sound is a brand, its letters flame;
I know a Name, a Name, a Name
'Twill set these lives on fire."

It is the Name of Jesus Christ—that most magnificent and adorable Person, Whose spiritual supremacy remains unchallenged, Who loved to the death. Who can conquer men's sins and obsessions and transform them into a passion for the Kingdom of God, Who speaks with authority about God and the Soul—that Person Whom God hath highly exalted that at the name of Jesus every knee should bow.

From a recent letter received by former Senator Pepper, Chairman of the National Executive Committee for Washington Cathedral:

"I am enclosing a cheque* from the Florida Society of Colonial Dames for the National Cathedral Fund in Washington, D. C., with the sincere wish that it may help in some small way to show our great

interest in this wonderful Cathedral which is being erected to the 'Glory of God' in our Capital City.

Most respectfully,
SALLIE L. HOLMES, Treas.,
The National Society of Colonial Dames
in the State of Florida."

*The offering was \$50 which will place five stones in the Cathedral fabric.

In Memoriam

AFTER having served the National Cathedral School faithfully for twenty-one years as head of the English Department, Miss Sarah Van Gundy entered Life Eternal on December 6th. She had been taken ill suddenly three weeks before. The funeral service was held in the Bethlehem Chapel on December 8th and the interment was in Lewisburg, Pa., her native home, on the following day.

Miss Van Gundy was born on October 9, 1862. Educated at Bucknell University where she received her B. L. degree, she began her teaching career at the Lutherville Seminary, now known as Maryland College, at Lutherville, Md. Later she was associated with the Pennsylvania College of Women in Pittsburgh and with Miss Dana's School at Morristown, N. J., and then came to the National Cathedral School in 1907.

In addition to her work as head of the English Department, Miss Van Gundy soon became deeply interested in what might be called the extra-curricular activities of the School.

From the First Bishop of Washington, the Right Reverend Henry Yates Satterlee, D.D., LL.D., she caught the vision of the Missionary Society which had been founded at the National Cathedral School in his name. Throughout her career, Miss Van Gundy typified the missionary spirit at its best—she always sought with unflinching success to interest girls in work for others. She was rewarded at Mount Saint Alban by seeing the Bishop Satterlee Missionary Society grow until its presidency is considered the second highest honor in the School. The report of contributions and special gifts for last year indicates a world-wide missionary interest including work among the Southern Highlands, the work of Bishop

Howden in New Mexico, the work of Bishop Rowe in Alaska, the work of Bishop Mosher in the Philippines, St. Margaret's School in Tokyo, Japan, work among the lepers, donation for a hospital bed in India, an offering for a girls' school in Liberia and generous appropriations for the Near East Relief, the Junior Red Cross, the Consumers' League and the Church Periodical Club, not to mention agencies in the Diocese of Washington.

Miss Van Gundy's last appearance in public was at the annual Near East Relief dinner in Washington at which she spoke informally on the assistance given by the National Cathedral School in making the Golden Rule Dinner popular throughout the world. Only the day before she was taken ill, she went to the rooms of the Near East Relief at 1334 Connecticut Avenue, to help select articles which the students at Mount Saint Alban might purchase for Christmas presents, thus sharing their own Christmas joys with the needy children in the Near East orphanages.

For Miss Van Gundy, the Cathedral rising above the Nation's Capital was a glorious enterprise worthy of consecration of one's best efforts. To each graduate of the National Cathedral School, she gave a membership in the National Cathedral Association and on several occasions she delivered informal addresses in behalf of the Cathedral undertaking in Pennsylvania towns near her birthplace.

Miss Van Gundy is survived by two brothers and two sisters, Justin Van Gundy, Professor of Classics at Monmouth College, Monmouth, Illinois; Morris Van Gundy, of Houston, Texas; Mrs. A. A. Johnson, of Gloucester, Virginia; and Miss Anna Van Gundy, of Lewisburg, Pennsylvania.

With this Letter the Building



THE LATE BISHOP CHAVASSE

June 21st, 1901.

MY DEAR BRETHREN OF THE
CLERGY AND LAITY,

After long and careful consideration the Diocese has decided to build, with God's help, a Cathedral in Liverpool.

It is a colossal undertaking. It can only be successfully carried out by a great, united, sustained, and prayerful effort.

1. The effort must be great. The Cathedral must be worthy of the Diocese. No thought of cheapness, no temptation to hurry must be entertained. It must be the best of its kind. It must be a fitting expression of the heartfelt homage and gratitude of rich and poor to

the great and good God and Father of us all for the countless blessings which we have received at His Hands as a Nation, a Church and as individuals. It must not be unworthy to rank with those great Cathedrals of the past which are the glory of our Country and of our Faith. "The house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries."

2. The effort must be united. It must be the work of the whole Diocese, for the Cathedral will be the Central Church and the ecclesiastical Heart of the vast net-work of towns and villages which lie between the Mersey, the Ribble, and the Douglas. Its doors will ever stand open to welcome the rich and poor, the old and the young; therefore, rich and poor, old and young, must help to build it, and must regard it as belonging to them. The smallest gift of our poor, the peace of our children, the mite of our widows must be brought for its building, as well as the princely offerings of our great land-owners and our kings of commerce.

3. The effort must be sustained. A Cathedral cannot be built

"It is difficult to re-read, after nearly thirty years, the letter which Bishop Chavasse wrote to the Diocese in 1901 without being amazed by its prevision of the place which the Cathedral now holds in the life of Liverpool."—Liverpool "Cathedral Builders" Quarterly Bulletin, March, 1928.

of Liverpool Cathedral Began *

in a day, perhaps not in a generation. Probably it must be raised piece-meal, as our fathers reared the Cathedrals in bygone days. The devotion of successive ages must extend, enrich and beautify its courts. It may have to be built in the face of opposition, unthought-of difficulties, and vexatious delays and disappointments; but having put our hand to the venture we must not look back. We must exercise faith and courage, and indomitable perseverance; and having faithfully done our part, and denied ourselves to do it, we must hand it on to our children and our children's children for completion.

4. The Effort must be made with unceasing prayer. Spiritual work calls for spiritual methods. We must build to glorify God, not to magnify our Diocese or ourselves. Our offerings must be winged with prayer, if they are to rise up as a memorial before God. We must face our great task on our knees. It is only in proportion as we seek God's help, that those who direct the enterprise will be filled with wisdom; that the hearts of our people will be opened to give generously and continuously; and the undertaking be crowned with ultimate success.

My brethren in the Lord, I commend this work to your faith and prayers, to your sympathy and alms. It is no small honour that we should be called by God to build for His glory a Cathedral, which shall witness for Him, long after we are dead, in the midst of a great community where the temptation is so great to make gold our god, and pleasure the chief end of life. To us, as to the builders of old, comes the message of God's Prophet, "Be strong, all ye people of the land, and work, for I am with you saith the Lord of Hosts." Let us reply as they did, "The God of Heaven He will prosper us, therefore we His servants will arise and build."

Your faithful servant in Christ,

F. J. LIVERPOOL.



LIVERPOOL CATHEDRAL (ARCHITECT'S DRAWING)

Book Reviews

The Glorious Company of The Apostles, by Tracy D. Mygatt and Frances Wither-
spoon. New York. Harcourt Brace and
Company. 344 pages.

After all the books which have been written in the Christian era on the earliest followers of the Master of Man it remained for two women writers to revitalize these men for this generation as human beings and rescue them from the status of more or less unreal personages into which time and legend had thrust them.

The production of this book by non-theological hands might have been rendered valueless but for the unerring instinct for the essential truth and the passion for accuracy displayed by its authors.

They have sacrificed none of the historical vesture of these valiant souls of old in order to present us with a new portrait of Christ as reflected in His immediate followers.

Of all the popular writings of the moment based on Biblical characters it is no exaggeration to state that this book is among the most attractive. Each chapter is a cameo clear-cut portrait of the individual apostle or saint; the whole is woven together with wonderful skill into an appealing picture of the men by whom Christ was surrounded during His earthy ministry.

We see these men, at times, without the halos of their sainthood. They are human creatures, living, loving, dying and enduring even as sixty billion human beings have since the beginning of time. With the tenderness of women they give the homely little incidents which are the ties which make the world akin. There is drama, awe, and tragedy, sorrow, grief, but withal a sweetness of treatment ennobling the commonplace which makes you long to read on and on and awakens the keenest desire to know more of these early builders of the Christian Church.

If now and then the authors appear to have drawn a little heavily on legend, that can be forgiven for the clearness of the picture generally. At least, they glimpse the divinity in every-day things and never seek to rob their narrative of its central purpose of truly depicting those whose careers were illuminated by the Light of All the World.

It is a fresco of words, as it were, of the glorious company of the Apostles. There is Peter, his great heart ever his Master's, even in the moment of denial when his mortal nature betrayed the finer things of the spirit, and after him marches that

"Thane of God", St. Andrew, with his clarion call of "Christian, Follow Me!" Then with cautious step comes St. Matthew, whose earthly treasure did not prevent him from seeking that which is above. He is followed by St. James the Major, his eyes filled with the visions of the sea. Fairhaired and youthful walks St. Jude, the shepherd lad, and then St. Thomas, whose doubtings made his faith but the more certain. And after—a sinister figure forever apart from other men, Judas Iscariot, type of the lowest depths to which humanity can fall, denoted by these authors as "not so much villain as the bitterly blundering fool of the Great Passion." What a relief it is to turn to St. John, the Divine, the poet of the Apostles, one of the surpassingly beautiful portrayals.

The book does not confine itself to the Apostles, but includes other early disciples, some of whom endured martyrdom, and in other ways won the coveted title of "Saint." In this group are St. James Minor, St. Philip, St. Bartholomew, and that great Apostle to the Gentiles, St. Paul, who only knew Christ when after His Ascension he met Him on the road to Damascus and became converted to His Cause.

Any student of the early days of Christianity will read this book with pleasure and profit. Furthermore, it will serve to deepen the faith of those who realize as they read it how these holy men of old were, indeed, the very seed of the Church.

—E. E. P.

The Complete Sayings of Jesus, Assembled and Arranged in Sequence by Arthur Hinds. Williamsburg, Mass. D. H. Pierpont and Company. 280 pages.

The compiler of this neat little book claims that he has accomplished an achievement in assembling and arranging the complete sayings of Jesus, brought into a sequence of times and occasions, but lifted out of contexts alien to the present purpose.

The material is taken from the King James Version and therefore gives the sayings of the Master in the textual form, endeared to most of us through years of association and all the more precious because of this fact. Printed, as it is, in a pocket-size volume, it makes a handy reference book for the clergy, Sunday School teachers and others primarily interested in promoting a greater use of the Bible among the people.

Through the spoken words of Jesus glow

the eternal verities of stainless morality, high ethics and a pure religion. Like Mary, the Virgin, humanity should keep "these sayings in its heart", because in them is the Way of Life and Salvation.

One of the 181,253 words in the New Testament only 35,456 of these are the words of Christ. They are somewhat unevenly distributed through the Four Gospels. This little book brings them together in an admirable continuity. The lack of effusive comment on the sayings is a welcome restraint which brings them into the forefront in a way to make them linger in

the memory. Told in this simple way, the story of Jesus acquires a new beauty and meaning. Thorough all that He said, as in all that He did, we can catch glimpses of the Divine plan of Redemption shining like a golden thread in a dull tapestry pattern.

Again, we are reminded of the exquisite loveliness of the words in which Christ taught men. He used simple, strong words and homely similes. But they possessed the secret of the classic, the universal appeal to the hearts and minds of mankind.

—E. E. P.

The Valhalla of the English-speaking Races

Extract from the address of Sir George Armstrong, Editorial Adviser of the Chronicle Group of Newspapers, London, England, at a dinner of the Carnegie Endowment for International Peace in honor of the visiting British Journalists, The Willard Hotel, Washington, D. C., Thursday, November 22, 1928.

* * * I, in company with my colleagues, yesterday had the great privilege of visiting your cathedral and we had the inestimable privilege of being conducted over that cathedral by your Bishop. I think I am right in saying for us all that it was the most impressive spectacle that we have witnessed in our tour, and the thought that arose in some of our minds was, that this wonderful cathedral, standing on its massive foundations, built in a way which could face thousands of years to come, might one day be the Valhalla of the English-speaking races. The day may come when Westminster Abbey by reason of its age may gradually crumble in the dust, and when that day comes perhaps, who knows, this great cathedral which is slowly rising from its foundations may stand as the center of civilization of the English-speaking world. That at any rate is a thought which you will allow is devoid of any national prejudices, but it is a thought which must inevitably arise in the mind of any man who will not permit himself to be swayed by mere national feelings, but who is able to judge the world and humanity from that large standpoint and from that wide point-of-view, which is necessary amongst us all if we are to bring humanity to happiness, and contentment in the future years.



DISTINGUISHED BRITISH JOURNALISTS VISIT WASHINGTON CATHEDRAL

Sir George Armstrong, author of the unusual tribute published above, is the fifth from the left; the Bishop of Washington is sixth from the right.

Notes and Comment

The Right Reverend James E. Freeman, D.D., Bishop of Washington; former United States Senator George Wharton Pepper, Chairman of the Executive Committee for Washington Cathedral; and the Reverend Anson Phelps Stokes, D. D., Canon of Washington Cathedral and Vice-Chairman of the Executive Committee for the Cathedral, visited Detroit during the early part of December to fulfill several speaking engagements and to be the guests at several gatherings arranged by the Honorable Charles Beecher Warren, Detroit member of the Cathedral Executive Committee, and other Detroit friends of the Cathedral.

The party arrived in Detroit on Saturday, December 8th. Senator Pepper addressed the Michigan State Association of Phi Beta Kappa, of which Mr. Warren is president, on Saturday evening. Sunday Bishop Freeman preached from the pulpit of St. Paul's Cathedral, and Senator Pepper spoke at the morning service in Christ Church. The group remained in Detroit until Wednesday its various members speaking before informal groups on several occasions and being guests of honor at a number of interesting functions.

For twenty years it has been impossible to get a sketch of the interior of Southwark Cathedral. A few months ago the Chapter invited Hubert Williams to make

a large drawing of St. Saviour's, and the work has now been completed. So successful is the result that the Cathedral authorities have decided to issue five thousand large reproductions.

In order that Washington Cathedral may be as national in conception as it will be in influence, committees are being organized in states throughout the union to afford individual citizens to build themselves into the very fabric of the edifice and thus become living parts in the structure which shall stand in the national capital as an enduring witness to the nation's finest aspirations.

The typical unit of construction in the Cathedral is a cubic block of Indiana limestone, costing approximately ten dollars to quarry, shape and set in place. Under the plan for nation-wide participation, gifts from the citizens of the various states will be made in terms of plain stones. It is hoped that at least 100 citizens in each Congressional District will building themselves into the Cathedral by contributing one or more stones. In this way the Cathedral will take on a truly national character, representing the nation not only geographically but in accordance with the distribution of our population.

The work of organization has been progressing rapidly since the dinner given by

Cathedral Poetry Contest Announced

To obtain a symposium of poetic expressions regarding the world's great shrines, prizes amounting to \$250* have been offered for the four best poems about Cathedral churches, by Mrs. Percy Hamilton Stewart, of New York and Southampton, through Mrs. Alice Hunt Bartlett, American editor of the *Poetry Review* of London.

The Cathedral Poetry Contest is the fifteenth international poetry contest held under the auspices of the *Poetry Review*. The poets may select their favored Cathedral of any country or time, dealing with it as they may be inspired. There is no restriction as to the aspects that may be touched, such as the history, traditions, legends, spiritual influence, art and architecture.

The first prize will be \$150; second, \$50; third, \$25; fourth, \$25. The contest is open to all and will close May 15, 1929. Manuscripts should be typed; the name and address of the authors written on the upper left corner and should be addressed to Mrs. Alice Hunt Bartlett, 299 Park Avenue, New York. They should be marked "Cathedral Contest." There is no limit to the number of poems that may be submitted by the same author. No manuscripts will be returned, but are the property of the authors, who may publish them after the winning poems have been selected.

*Here is a good opportunity for poets who love Washington Cathedral, and there are many, to put their thoughts into verse.—Editor's note.

the Executive committee for the Cathedral at which General John J. Pershing, National Chairman for the Cathedral, announced the plan for nation-wide participation, and the following state chairmen have already been enlisted:

For Indiana, the Reverend L. N. Rocca of Ft. Wayne; for Idaho, Russell E. Shepherd of Jerome; for Kansas, J. McE. Ames of Arkansas City; for New Mexico, the Reverend Walter S. Trowbridge of Santa Fe; for North Dakota, John H. Lewis of Minot; for Texas, Albert Steves, Jr., of San Antonio; for Washington, W. E. Turrell of Seattle; and for Wisconsin, the Honorable Marvin Bristol Rosenberry of Madison. Under the direction of these leaders state organizations are being formed with representatives in every Congressional District. It also is planned to secure chairmen for the state committees in the remainder of the states within the next few months.

* * *

The Reverend Wyatt Brown, D.D., rector of St. Michael and All Angels' Church, Baltimore, has become Dean of St. Paul's Cathedral, Buffalo, N. Y. Dr. Brown has made a splendid success of his rectorship in Baltimore and was a delegate to the General Convention from Maryland.

* * *

The Right Reverend Philip M. Rhinelander, D.D., LL.D., Warden of the College of Preachers of Washington Cathedral, gave three readings of Holy Scripture in the Memorial Reading Room of the Cathedral Library on December 5-12-19 from 5 to 5.45 p. m.

These readings were under the auspices of The Society for the Home Study of Holy Scripture and Church History, of whose Board of Trustees Bishop Rhinelander is President. Canon Joseph Fletcher, librarian of Washington Cathedral, is its librarian and secretary.

The society's valuable library is now housed in the Cathedral Library Building, in close connection with the valuable collection belonging to the Cathedral library proper.

For nearly forty years this society has gone on functioning, and now, with its establishment here in close proximity to Washington Cathedral and its Library, it has a position of advantage for effectively carrying on its work such as it has never known before.

It is the desire of the Trustees to make this society minister in every way possible to the help of those who may wish to carry on the study of Holy Scripture or of church history in their homes, under competent guidance and direction and that this

WASHINGTON CATHEDRAL SUNDAY FEBRUARY 24TH, 1929

In accordance with a custom of long standing the Sunday nearest George Washington's Birthday—Sunday, February 24th, in 1929—will be observed in many parishes throughout the nation as Washington Cathedral Sunday.

For nearly twenty years special prayers have been offered on this day for the continuance of the building of a Witness for Christ in the Nation's Capital, and Churchmen and Churchwomen have been afforded opportunity for helping speed the day when it can no longer be said that Washington is without an adequate expression of the spiritual ideals of the American people.

Data helpful in preparing sermons or addresses on the significance of the Cathedral undertaking to the Church and the Nation and special envelopes for offerings dedicated to the spiritual aspirations of the founders of our country and to the rising expression of those ideals in the capital will be furnished to rectors and lay readers who may be interested.

Further information about this observance which has become nationwide in extent will be furnished gladly by the Executive Secretary of the National Cathedral Association, or the Editor of THE CATHEDRAL AGE, Washington Cathedral Offices, Mount Saint Alban, Washington, D. C.

collection of books, numbering some six or seven thousand, should be fully used for this purpose. The collection is augmented from time to time by the purchase of new books from the funds of the society. Readers are welcome at Washington Cathedral Library at all times to consult these books. Under certain conditions, books from the Smiley Collection as well as books from the Cathedral Library may be withdrawn for use at home. During the Advent season special opportunity has been given for Bible Students by the readings of Bishop Rhinelander.

The trustees of the society wish to co-operate with other church organizations promoting Bible study in the homes of the people, particularly of the city and diocese of Washington. Representatives of the Church Periodical Club and of the Department of Religious Education, and of the



BISHOP FREEMAN ADDRESSING THE WORKMEN IN INFORMAL MEETING

Construction employees and supervisors on Cathedral and College of Preachers' buildings receive vote of thanks for their faithful and painstaking work in behalf of the Cathedral undertaking.

Woman's Auxiliary of the diocese are connected with the Board of Trustees.

Anyone wishing further information may obtain it from Canon Fletcher, Librarian of Washington Cathedral, telephone Cleveland 3500, or by writing him in care of Washington Cathedral Library, Mount Saint Alban, Washington, D. C.

Ancient St. David's Cathedral in Wales is being restored. The Dean has on foot a plan for the restoration of the Tower Gate to the Close and for placing a peal of bells in the octagonal tower in which the Bishop of St. David's as Baron used to hold his courts for the administration of justice.

More than 35,000 men and women who believe in the religious significance of Christmas have purchased Washington Cathedral Christmas cards for 1928 through the Curator's Office at Mount Saint Alban, according to figures compiled on December 12th. From these individuals the Cathedral authorities have received voluntarily the names of more than 22,000 of their friends to whom they wish to have a set of the twelve cards sent.

Hundreds of letters have been received congratulating the Cathedral on the beauty of the cards and the inspiring legends taken in the main, from familiar Christmas hymns and carols. Eleven of the cards are reproductions in rich colors of masterpieces of art associated with the Holy Nativity. The twelfth is a picture of the Apse of Washington Cathedral illuminated at night and carries a Christmas message from Bishop Freeman to all the friends of Washington Cathedral throughout the nation.

The plan to create and distribute these cards was inaugurated two years ago in order to place the influence of the Cathedral behind the movement to stress the religious significance of Christmas as the anniversary of the birth of Jesus Christ.

Any funds raised through the offerings for Christmas cards are devoted to the building, maintenance and work of the Cathedral.

An appeal has been sent out on behalf of Ripon Cathedral, England, which calls for gifts, among other things, for the preservation of the historic books in the Cathedral library. Three Caxton volumes are included in the literary relics in this famous reading place.

The Reverend Norman Spencer Binsted was consecrated Missionary Bishop of Tohoku, Japan, in St. Alban's Parish Church, on Monday, December 3rd, at 10.30 A. M. This was the first setting apart of a Priest as a Bishop in the Church of God on this sacred hill. Indeed, in the history of Washington, if the memory of the present rector of St. Alban's, the Reverend Charles T.

Beginning with 1929 memberships in All Hallows Guild, the Garden Guild of Washington Cathedral, will include a subscription to THE CATHEDRAL AGE. A copy of the current issue is being mailed to all members of the Guild so that they may become familiar with the magazine.

Warner, Honorary Canon of the Cathedral, serves him right, there have been only three Bishops consecrated here; namely, the late Alfred Harding, Second Bishop of Washington, and Bishops Howden and Freeman.

Bishop Binsted claims St. Alban's Parish as his home. Having gone to Japan in 1915, he had made a splendid record for the Church and the present advancement is an appropriate reward for faithful service.

The Presiding Bishop, the Bishop of Washington, and Bishops McKim, Henry St. George Tucker, Nichols, Beverly D. Tucker, Lloyd and Rhinelander took part in the consecration service. The attending presbyters were the Dean of Washington and the Reverend William W. Shearer, rector of St. Columba's Parish.

Gifts from boys and girls have always had a significant part in the building of cathedrals. Grace Cathedral in San Francisco will be the recipient of an Advent offering now being taken in the church schools of the diocese for the purpose of helping build the boys' choir sacristy.

The names of all boys and girls who give to the fund will be recorded in the "Book of Remembrance", together with the names of all other donors.

PLANS FOR CHICAGO CATHEDRAL OUTLINED

In the presence of a large congregation, members of the Cathedral Chapter, the diocesan council and deputies of General Convention, Bishop Anderson on the First Sunday in Advent inaugurated St. James' Church as the cathedral church of the diocese. He also instituted the Reverend Duncan Hodge Brown, S.T.D., as dean of the cathedral. Edward Larned Ryerson, warden of St. James', represented the parish in presenting the property to the Bishop. After the institution service, the new dean was the celebrant at Holy Communion.

Bishop Anderson outlined preliminary plans for a new cathedral. He made it plain that he did not have in mind "the largest cathedral" in the Church, but in architectural beauty he declared it must compare with the best. Among the features which the Bishop said the new cathedral plant would embrace were: a diocesan house, to accommodate diocesan departments and activities; a chapel in keeping with the present Houghteling memorial chapel; a cathedral library, to serve particularly rural and mission clergy; a choir school, for which he said \$100,000 already is available; and, in time, living quarters for the bishop, the dean, and four canons.

In the afternoon at 5 o'clock, Dean Browne inaugurated a special cathedral

service which is to be broadcast over Station WMAG, the Chicago *Daily News* radio station.—(From the Chicago correspondence of *The Living Church*, December 8, 1928.)

Friends of Washington Cathedral in the District of Columbia rejoice in the election of H. Lawrence Choate, one of the most energetic and consecrated young laymen in the city, to the important post of National President of the Brotherhood of St. Andrew. Mr. and Mrs. Choate are members of St. Paul's, in old Rock Creek Parish.

Mr. Choate was Chairman of the Albany Convention of the Brotherhood in 1924, and as Chairman of the General Committee at Washington, he was largely responsible for the success of the Brotherhood's forty-second national convention recently held, having a registration of 1,422 men and boys representing 55 dioceses and missionary districts of the Church.



H. LAWRENCE CHOATE
Presenting History of Brotherhood in World War to Cathedral Library.

Sir Giles Gilbert Scott, architect of Liverpool Cathedral, has recently been awarded the London Medal of the Royal Institute of British Architects, given each year for the best building erected within four miles of Charing Cross. The building which won the award was Chester House, Clarendon Place, the house which Sir Giles recently built for his own occupation.

The officers of the National Cathedral Association announce the appointment of the following local chairmen since June 1st, 1928:

Mrs. John W. Bailey, 24 College Street, Battle Creek, Mich.; Mrs. W. E. Bowden, 30 Waldron Street, Marblehead, Mass.; Mr. J. Marshall Braxton, 1331 Laura Street, Jacksonville, Fla.; Mrs. Marie S. Campbell, Ralph, Mich.; Mrs. L. E. Coffin,* 520 East C Street, Iron Mountain, Mich.; Mrs. E. T. Crisp, 924 Johnston Street, Sault Ste. Marie, Mich.; Mrs. W. H. Davison, 627 South Avenue, Alpena, Mich.; Mrs. Albert DeCamp, 912 West Lonin Street, Lansing, Mich.; Mrs. C. C. Douglas, 134 College Avenue, Houghton, Mich.; Mrs. W. E. Disher,* 1008 Prospect Avenue, Iron Mountain, Mich.; Mrs. Frank L. Dykema, 217 Hampton Road, Grand Rapids, Mich.; Mrs. Alice I. Ellis, 23 Dennis Street,

Gardiner, Maine; Mrs. L. C. Garrett, 110 South Ann Street, Mobile, Ala.; Mrs. Joseph R. Gillard, 455 Morris Avenue, S. E., Grand Rapids, Mich.; Mrs. S. W. Hall, 124 S. State Street, Dover, Dela.; Mrs. F. H. Hall, Calumet, Mich.; Mrs. C. P. Harris, 442 State Street, Alpena, Mich.; Mrs. Thomas A. Harvey, 320 North Washington Avenue, Saginaw, Mich.; Mrs. Isaac Hills, 39 Rumford Street, Concord, N. H.; Mrs. Eleanor P. Jones, 243 Mill Street, Haverhill, Mass.; Mrs. D. A. Kookes, Ewen, Mich.; The Reverend H. L. Lawrence, Church of the Ascension, Ontonagon, Mich.; Mrs. George Mashek, Escanaba, Mich.; Mrs. John Lee Merrill, 136 State Street, Augusta, Maine; Arthur Noble, 72 Pleasant Street, Methuen, Mass.; Mrs. John M. Perkins, 437 East Main Street, Negaunee, Mich.; Peter White Phelps, Marquette, Mich.; Miss Isabella F. Proctor, 103 Lovett Street, Beverly, Mass.; Mrs. T. J. Rudd, 312 Humphrey Street, Swampscott, Mass.; Mrs. C. M. Runnells, 1435 Sixth Street, Port Huron, Mich.; Mrs. G. V. Russell, 7 Messer Avenue, Methuen, Mass.; Mrs. George Sealy, 2424 Broadway, Galveston, Texas; Mrs. Donald D. Sewall, 14 Chestnut Street, Hallowell, Maine; Mrs. Robert M. Skinner, 148 W. Pawabic Street, Ironwood, Mich.; Miss Annie Stebbins, Crescent Hill, Springfield, Mass.; and Miss Ella G. Todd, 90 High Street, Newburyport, Mass.

*Joint chairmen.

Lecture On General Convention Available For Parish Use

DELEGATES and visitors to the General Convention who are planning to speak before parish or diocesan gatherings will be interested to know that notes for an illustrated lecture on "The General Convention in the National Capital" with 38 selected stereopticon slides may be obtained from the National Cathedral Association.

The lecture has been prepared especially for the use of delegates who wish to convey to their friends a portion of the inspiration that was theirs during their sojourn in the National Capital. It will be gladly sent anywhere in the United States, the only charge being for expressage on sending and returning the slides.

Included among the slides are scenes of interest in and about Washington; glimpses of monumental buildings and patriotic shrines; photographs of General Convention gatherings; and views of Washington Cathedral and several of its associated institutions as they appear today and as they will appear when completed.

The text, which is in typewritten form, may be followed as it is written, if desired, or may be used as the basis for a personal presentation of General Convention experiences. It provides descriptions of many of Washington's monumental structures, including the buildings in which events of the General Convention took place; reports of a descriptive nature concerning memorable Convention services; and a brief outline of the history and purpose of the Cathedral undertaking in the Capital.

Further information concerning this lecture will be furnished, if desired, by the Executive Secretary of the National Cathedral Association, Mount Saint Alban, Washington, D. C.

More Than A Billion For Religion

OF the \$2,219,700,000 given to philanthropy, education, and religion in the United States during 1927, the largest part, \$1,079,900,000 or 48 per cent, was contributed to religion, according to a detailed study issued by the John Price Jones Corporation, fund-raising consultants, of 150 Nassau Street, New York City.

The survey shows that the average annual family contribution for the year was \$85.85, from which \$41 was donated for religious purposes, \$9.78 for organized charities within the United States, \$8.15 for foreign relief, \$7.79 for health work, \$7.13 for education, \$9.98 for the fine arts, and \$6.73 for play and recreation purposes.

Direct personal gifts to individuals comprised \$9.80 of the family contributions, and \$.49 was given for miscellaneous reform purposes.

An inspiring admission service for charter members of the Louisville chapter of St. Barnabas Guild for Nurses was held at Christ Church Cathedral in that city on October 21st. There are nearly fifty members of the Guild, including some of the leading nurses of Louisville.

CATHEDRAL SPOKESMAN VISITS DAYTON AND CINCINNATI

Through the courtesy of Mrs. Harry E. Talbott of Dayton, the Dayton Committee of the National Cathedral Association, the Reverend Dr. Frank H. Nelson, rector of Christ Church, Cincinnati, and other Ohio friends of Washington Cathedral, former United States Senator George Wharton Pepper, Chairman of the Executive Committee for the Cathedral, had the privilege of presenting the message of the Cathedral to large and influential groups of Ohio people during a recent visit to Dayton and Cincinnati.

Mrs. Frank B. Noyes of Washington, a member of the National Committee for the Cathedral and a relative of Mrs. Talbott, was instrumental in arranging for several of the interesting gatherings which took place in Dayton. She accompanied Senator Pepper and his Party to Dayton where they

were guests at Runnymede, the suburban home of Mrs. Talbott.

Sunday afternoon at the Runnymede Playhouse—a private theater on the estate of Mrs. Talbott—Senator Pepper spoke before some 250 to 300 persons on the Cathedral, its history, plan and purpose. This gathering was arranged for jointly by Mrs. Talbott and the Dayton Committee of the National Cathedral Association. Sunday evening Senator Pepper explained a series of stereopticon slides of the Cathedral which were shown for the benefit of a small group at the home of Mrs. Talbott.

In Cincinnati Senator Pepper was accompanied by Dr. Nelson on a series of social calls among people who had expressed interest in the Cathedral undertaking. Monday evening he addressed 875 people in the Masonic Temple on the subject of the Every Member Canvas, making a brief reference during the course of his remarks to the Cathedral building effort in the Capital.

Tuesday Senator Pepper was the luncheon guest of Mr. and Mrs. William Cooper Procter, both of whom are serving on important national committees for the Cathedral. Following the luncheon Senator Pepper spoke informally concerning the Cathed-

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dral. The twenty guests included many persons of prominence in Cincinnati affairs. In the evening he addressed Commonwealth Club of Cincinnati on the "Ideals of Citizenship".

It is interesting to learn that a Cathedral School of Divinity has been started by Liverpool Cathedral and that a program of lectures and tutorial classes for Sunday School teachers is part of its schedule for the winter. Lectures by lantern slides on church history and similar topics are sent to conferences, meetings and clubs desiring them.

NEW CATHEDRAL STAFF APPOINTMENTS

As this issue of THE CATHEDRAL AGE goes to press, the following appointments on Washington Cathedral staff are announced by Bishop Freeman:

The Reverend Alfred J. Wilder, formerly rector of St. Alban's Parish, Highland Park, Detroit, to be field representative of the National Cathedral Association.

The Reverend John W. Gummere, formerly rector of St. Andrew's Parish, Mt. Holly, N. J., to be field representative of the National Cathedral Association.

The Reverend Robert Lee Lewis, for the past two years and a half Curator of Wash-

ington Cathedral, promoted to be field representative of the National Committee for Washington Cathedral with special reference to work among members of the Masonic fraternity.

Colonel John H. Finney, one of the leading laymen in the Diocese of Washington, to be Curator of Washington Cathedral.

With Canon Edward S. Dunlap and Canon Arthur B. Rudd continuing their work for the National Cathedral Association, the Cathedral will have five spokesmen in the field by January 1st. The Cathedral authorities hope to engage the part time services of several other clergymen who will also help organize local committees and enroll new members for the National Cathedral Association.

Brief biographical sketches of the new members of the Cathedral family on Mount Saint Alban will be published in the Easter issue of this magazine.

Attention is invited to the leading article in the December number of *The House Beautiful* which is entitled, "A Garden for the Ages—The Bishop's Garden of Washington Cathedral", by Florence Bratenahl, Chairman of the Garden Committee of All Hallows Guild, and a frequent contributor to THE CATHEDRAL AGE. Mrs. Bratenahl's

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colorful account of the thrilling garden adventures on the Cathedral hillside during the last three years leading up to the completion of the Bishop's Garden for the General Convention, is illustrated by twelve unusually beautiful photographs.

The Protestant Episcopal Cathedral Foundation will ultimately benefit to the extent of \$275,000 under terms of the will of Miss Josephine Davis, sister of Henry E. Davis, prominent lawyer, who died November 6. Miss Davis leaves an estate composed of stocks, bonds, real estate notes, cash and household effects totaling \$282,358.79, according to the petition of the National Savings and Trust Company, her executor, for the probate of her will.

The will directs that the trust company hold the entire estate during the life of Mrs. Harriet Riddle Davis, sister-in-law of the deceased and widow of Henry E. Davis, to whom the net income is to be paid. On the death of Mrs. Davis, specific bequests of about \$5,000 are provided and the rest directed to be paid to the Cathedral Foundation.—*The Evening Star*, Washington, D. C., November 27, 1928.

That this is verily a Cathedral age was pointed out at a dinner of the Incorporated Association of Architects and Sur-

veyors held in London by the Earl of Onslow recently. The Earl said that there was a great opportunity for British architects in the number of new Cathedrals required in that country by the fact that a number of old dioceses had been cut up or divided and new ones created, each of them requiring a new Cathedral. Some of the Cathedrals of Europe took five hundred years to build, said the Earl, and that at Cologne took eight hundred years. "In the Middle Ages," he concluded, "great Cathedrals were built. We have that opportunity now, and it is up to the architects of Great Britain and those interested in the subject to see that we do not fall short of the great ideals of the Middle Ages."

The Reverend Albert S. Thomas, rector of St. Michael's Church, Charleston, South Carolina, one of the most historic churches in America, has been elected Bishop of that diocese to succeed the late Right Reverend William A. Guerry.

Forty thousand pilgrims, many of them Americans, visited Chester Cathedral, England, during the month of August. The money placed in the collecting boxes in the Cathedral, says the Church of England Newspaper, amounted to between \$1,500

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and \$1,750, the number of coins being no fewer than 42,000.

All Saints Day took on unusual significance at Washington Cathedral this year because of the dignified and impressive memorial service held in the Bethlehem Chapel she had loved for Miss Jessie Claire McDonald, principal of the National Cathedral School for the last fifteen years. Representatives of other schools in and near the District of Columbia, her co-workers on the faculty, the entire student body, and a large group of alumnae were ushered to their chairs by Washington graduates in white gowns and mortar board hats.

Who among those present will ever for-

get the appropriate anthem by Myles B. Foster with the boy soprano's solo and the comforting words:

"The souls of the righteous are in the hand of God. There shall no torment touch them. In the sight of the unwise they seem to die. But they are in peace, for so He giveth His beloved sleep."—Wisdom 3; Psalm 127:3.

Canon DeVries, Chancellor of the Cathedral, returned to the chancel after his recent illness, to conduct the service assisted by the Dean. In his brief memorial address, the Bishop of Washington stressed the sterling worth of Miss McDonald's character, her utter simplicity, and the strength of her convictions. Her judgment was valued highly by the Cathedral Chapter, he said. All who had had the privilege of knowing her should feel devoutly thankful for the splendid service she rendered the cause of Christian education on Mount Saint Alban.

The movement known as "The Friends of Canterbury Cathedral", headed by the Prince of Wales, which consists of interested friends of that cathedral who contribute so much yearly to it, has now spread to other cathedrals in England. "The Friends of Peterboro Cathedral" and "The Friends of York Minster" are among similar lay groups which are doing splendid service for their respective cathedrals akin to the National Cathedral Association of Washington Cathedral.

Cathedral music in England can now be obtained on phonograph records.

At the Three Choirs Festival held recently at Gloucester Cathedral several records were made which, it is said, reproduce a wonderful volume of sound. The solos are particularly clear. A record was also completed recently of the great organ of Liverpool Cathedral during a recital given by Mr. Goss-Custard, the organist of the Cathedral.

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